

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ Twenty-five hundred feet above the harbor of Rio de Janeiro stands Landowski's statue of the Christ, pictured on our cover. To a war-mad world, the gesture of the open arms of such a Prince of Peace is filled with eloquence for Christmas, 1940.

■ Ex-President of the Northern Baptist Convention, and now teaching at the Berkeley Baptist Divinity School, Berkeley, Calif., is **Dr. Elmer A. Fridell**, who writes the glorious Christmas prayer on page 7. . . . At Colgate-Rochester is his famous colleague, **Dr. Nixon**, who needs no introduction to any Baptist and whose article in this issue, "Man: The Church's First Concern," should be read by every Baptist. He teaches Christian Theology and ethics. . . . **Erwin L. Shaver** made a great reputation for himself as director of Leadership Training in the Congregational Church; he has held that office on that denomination's Board of Home Missions since 1926; he made a famous survey on week-day religious education back in 1921-1922 for the Religious Education Association. "Released Time" may be one of the outgrowths of that.

■ **Archer Wallace** is a name to conjure with in United States' religious circles—and Canadian; he is Associate Editor of the United Church Publishing House, has a twenty-foot shelf of books over his own name, a great sense of humor and some interesting views on the League of Nations. . . .

Next Month

■ **Dr. Wilbour Eddy Saunders**, Headmaster of Peddie School, knows his boys; he tells us something of what he sees of boy religion—and the lack of it—in "These Boys."

■ **Channing Pollock** stirred a hornet's nest with that article, "Why I Don't Go to Church," in a recent *Reader's Digest*; the *Digest* and the *American Mercury* have asked for answers to it. Well, here's one—"Why I Go to Church," by the inimitable **Frank B. Fagerburg**. Don't read it if you spend Sunday mornings at the radio.

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The January-March, 1941, issue has been edited by Francis C. Stifler. A comforting New Year's wish that can be signed by the giver appears on the inside front cover. On the inside back cover is a beautiful reproduction of a famous Oetalie Roeders' painting with the appropriate motto "Come Unto Me," suitable for framing. Church after church is adopting or changing to *The Secret Place* with joy and benefit. Has yours?

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B.L. 12-40

ROCKS and ROSES Out of Our Mailbag

Editor, BAPTIST LEADER

Dear Sir:

.... You waste your time and money and space because of your treatment of the topics. Let me explain. You say, "Read first the material printed in *Young People*." There you go, sending a busy person on a hunt! Why it's almost imbecilic to expect him to go.

"Assign to each a phase of the church's educational work" Assign to whom? In our little church it is a wonder if the committee can find one man willing (or one woman) to take the C.E. service, when so appointed, without having to find several to work on it.

Architecture what in thunder has that to do with the church as a school? Architecture! Art! There's no one in the town able to talk on those subjects but the preacher and the school-teacher.

L. V. C.

Thank you, L. V. C. We appreciate such straight-from-the-shoulder criticism, and we depend upon it to build a better LEADER. Write us again.

Editor, BAPTIST LEADER

Sir:

I want to take this opportunity to express my praise for the appearance of the new BAPTIST LEADER. I like its helpful articles, its general makeup, the treatment of the Sunday school lessons; the planned parties are especially appreciated by the social directors of our small rural churches. In fact the whole paper is an improvement over the previous publications.

F. E. S.

Reader L. V. C., meet reader F. E. S. And thank you, F. E. S. May your tribe increase.

Editor, BAPTIST LEADER

Sir:

The BAPTIST LEADER is used by our Sunday school teachers in a most convenient way. The pastor, general officers, and teachers are so pleased and desire to inform you of their whole-hearted admiration. So handy is the book even though combined! It can still be widely desirable for instructions of the separate department classes.

I. D. C.

Reader L. V. C. shake hands with reader I. D. C.—no, perhaps you'd better not shake hands until you read this one:

Editor, BAPTIST LEADER

Sir:

Kindly do something about this through your publications: Churches will gain more members if you ask the

ministers to stop passing germs from one to another by the filthy hand-shaking habit at the door. Respectfully

C.

We pass this on to pastors needing larger memberships. (But only last Sunday we heard one fine old lady say she'd never come back to that church again; the preacher didn't shake hands with her after service. What's a poor preacher to do—and a poor editor?)

Editors, BAPTIST LEADER

Dear Sirs:

.... I think the BAPTIST LEADER would be much more helpful (if it would) appraise the current films, such as that of the *International Journal of Religious Education*. Another way would be to enlarge the magazine still more to include the home interests somewhat in the way that *Children's Religion* does.

N. H.

We've thought of that current film idea. We'd like to know what our other readers think about it.—Ed.

1940 NATIONAL PREACHING MISSION

There is an international as well as an interdenominational flavor to the 1940 National Christian Mission, now in full swing across the country. Among the thirty leaders scheduled to speak in each city we read the names of E. Stanley Jones, of India; Adolph Keller, of Switzerland; J. L. Hromadka, of Czechoslovakia, and Frederick W. Norwood, of Canada.

The Mission will work in twenty-two U.S. cities between now and March 23, when it concludes in Los Angeles. Its expressed aim is to revive interest within the church, but it lays even greater emphasis on reaching the unchurched.

Among its leaders are: Baptists Harold Cooke Phillips, Francis Stifler, John W. Thomas, Homer J. Armstrong, George Heaton, Albert W. Beaven, W. S. Abernethy, B. S. Abernethy, Earl F. Adams, Theodore F. Adams, J. C. Austin, Charles F. Banning, R. W. Bowling, Gordon Brownville, E. T. Dahlberg, E. A. Friedell, H. N. Geistweit, James Holmes, Mrs. Hilda Ives, C. Oscar Johnson, E. J. Millington, Daniel A. Poling, John W. Pruden, Edwin M. Poteat, Mark Rich, Charles H. Sears, and Herbert W. Virgin.

■ "Christian Heritage, an Obligation" was the theme of the South Dakota Baptist Convention, held at First Church, Sioux Falls. Among the program speakers were Miss Alice Brimson, Dr. Earl F. Adams, and Rev. J. L. Pickett. One of the features was Tepee Day (Sioux Falls College Homecoming Day).

Baptist Leader



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CHRISTMAS THANKS FROM OVERSEAS

Christmas thanks will be flying this month; thanks for presents, thanks for Christmas baskets, thanks for life itself. We have just been reading a few thanks that have come in advance:

From France: "This money is being used promptly to purchase milk for the children in southern France. The prospects of the winter are appalling."

From Eastern Europe: "The government demands that the — Church pay \$600 taxes for permission to use its own chapel. The preachers are still in the regions where they used to be with the exception of one who is in prison. Young Brother — is in exile . . . forced to do labor in the forests. We need help, badly . . ."

A letter from China offers thanks for money and medical supplies, and continues: "In a severe battle near by there were over six hundred wounded . . . they stanchoned the flow of blood with thick mud from the fields near by . . ." It will not be a very Merry Christmas for China.

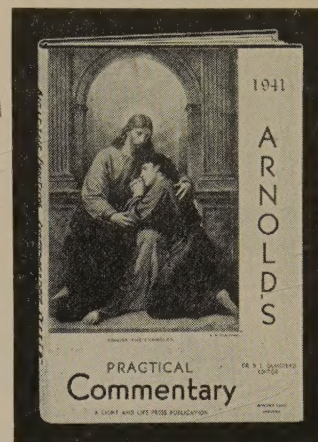
"You do not know how much your gift means to us . . .," says a group of Christian refugees in captive Europe; a prisoner of war writes in a fine, patrician hand: "May I express to you my deep appreciation, sir . . ." From . . . well, from nearly every country in the world, thanks for relief are accumulating on the desk of Dr. P. H. J. Lerrigo, who is handling the Northern Baptist Convention's part of the relief program of the World Relief Committee. His office is a study in human pain—and in Christian charity. His job is to sift appeals for relief and to co-ordinate the Baptist effort at relief; he tells us that he is deeply grateful for the support coming in, but that he is also appalled at the enormous job yet to be done. Never have Baptists had such an opportunity to practice their faith in a world-wide sense as they have now when suppression and fear influence the lives of people to the point of wiping out the Church in some lands.

■ Watch for ads in the religious periodicals announcing a new "altar for the home." It is an idea that grew out of a sermon.

A Lutheran pastor in Philadelphia preached a sermon on home worship; a parishioner came to him with a design for a home altar, and the pastor spent most of his summer vacation putting together three handmade altars for worship in the home: one for children, one for youths and another for adults.

Now the "Home Altar Movement" is growing popular; it has aroused enthusiastic co-operation among leaders of all denominations, and a nonprofit concern to manufacture them is being planned; they may be sold by retired ministers.

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EDITED by B. L. OLMSTEAD, E.D., Litt.D.

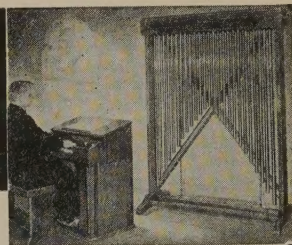
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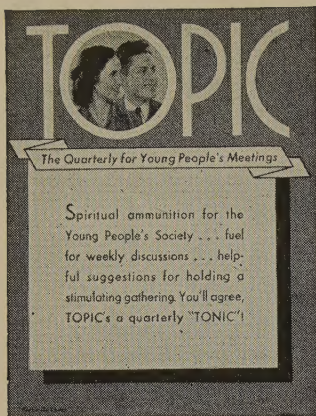
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■ With all the world too much occupied with bullets, bombs, and blitzkrieg, the Bible is having a hard time of it. There may be a Bible blackout, unless the American Bible Society wins out in its gallant campaign.

Like no other nation in the world, England has been giving the world the Word of God; the tireless British and Foreign Bible Society has actually taken care of three-quarters of the world, in the business of distributing Bibles. The Dutch society has been active in the East and the South; the French society has done yeoman service, and so has the Scotch.

Now, with England fighting for her life, with France and Holland crushed, who is to keep up the flow of the Book to the ends of the earth? The American Bible Society has offered to do that—to carry not only its old load but the new one as well—and in one of the most challenging crusades of the age it is struggling now to make good on its offer. It seems to us that this is not a matter for the Bible Society alone; this country, as Woodrow Wilson once put it, was "born of the Bible"; this country made the Book a best seller in 1800 and has kept it there ever since; this country, with such a background, has a definite responsibility to see that the Light of the World is not allowed to die out within sight of the desperate millions of the world, who need that Light more now than ever before in human history.

December 8 is Universal Bible Sunday. Material for proper observance of the day is procurable from the American Bible Society, Park Avenue and 57th Street, New York City.

■ Bishop Charles S. Selecman, of the Methodist Church, spoke for many outraged Protestant clergymen when he protested recently against the "questionable and uncomplimentary" manner in which Protestant ministers are being pictured in the movies.

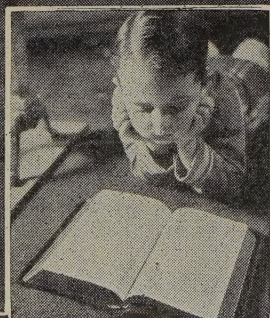
Claiming that they were made to look silly, weak and ridiculous, in all too many cases, the Bishop called upon "all united Protestantism" to rise and protest. There will probably be no united rising; that's been the trouble, exactly. No priest or rabbi is ever lampooned on the screen; the producers fear the wrath of the Roman Catholic Church and the Synagogue because it is a "united" wrath. But Protestants are too divided to make their protest mean much to an industry that seems to think solely in terms of money.



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The American Baptist Publication Society

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December, 1940

■ The old debate as to whether the laymen are more conservative than the clergy was settled by the Episcopalians at their fifty-third triennial convention—at least so far as the Episcopalians are concerned. After weeks of debate, the House of Bishops voted a change in the church laws on marriage and divorce. Days later the House of Deputies, the lay body, voted to keep the laws as they are.

The Deputies also refused to concur with the Bishops on the proposal that Episcopalians living where a church of their own is not accessible associate themselves with a Presbyterian church; they gave as their reason for that the statement that the Episcopal Church had no right to dictate to its communicants.

Other actions of the convention were: a vote to join the Federal Council, a rejection of a proposed ban on the Church League for Industrial Democracy, the adoption of an official flag (a red cross superimposed on a white background), the selection of the National Cathedral at Washington as the official see of the presiding bishop, and the appointment of a committee to study the problem of religious ministrations to men in military camps. Also, a new hymnal was adopted.

■ Edward Scribner Ames has just retired as pastor of the University Church of the Disciples of Christ in Chicago. He has been there forty years. On his church bulletin every Sunday is printed a slogan that may account for his long success. It reads:

"This church practices union, has no creed, seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, as inspiring as love."

■ Brooklyn has just lost a great American pulpit-voice in Dr. J. Stanley Durkee, who is resigning as minister of the famous old church of Beecher, Newell Dwight Hillis, and Lyman Abbott: the Plymouth Church of the Pilgrims.

We have not seen Dr. Durkee's bulletin, but his success in a difficult field in Brooklyn is as impressive as Dr. Ames' in Chicago; he had added approximately a thousand members in the last decade to a church located in a field sparsely sowed with white Protestants. His first church was the Court Street Free Baptist Church, Auburn, Maine.

City churches still do it, under such leadership.

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Part I discusses this Christian claim. Part II considers the problems arising out of the general claim; metaphysical epistemological, philosophical, psychological, and scientific. Part III considers how Revelation can maintain itself in an ever-changing scene.

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By KENNETH SCOTT LATOURETTE

The author of *A History of the Expansion of Christianity* turns here to a study of the influence of Jesus on the quality of life in the centuries since his death. Here is an interpretation of history in the terms of the ebb and flow of Christian impulses, which shows how impoverished our culture would be had he never lived. \$2.50

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HARPER & BROTHERS - ESTABLISHED 1817

■ First Baptist Church, of Berkeley, Calif., is conducting a unique experiment in its "School for Conscience." Recognizing the seriousness of the question of finding ways in which serious Christians can be of the largest service in preserving our democratic principles and assisting war sufferers, the school is really an interdenominational group meeting for discussion and to assist those in search of constructive citizenship projects.

CONGRATULATIONS TO

The *First Baptist Church of Gardner Mass.*, on its 110th birthday. An anniversary celebration has just been held on the site of the first Baptist church in the area and the mother of five churches—the Old Baptist Common. Three local choirs took care of the musical half of the program, singing near the old burying ground at Templeton in which rest many individuals intimately connected with the early Baptist history of this region. The church had had twenty-nine pastors in its 110 years. Rev. Roy M. Pearson, pastor of the First Congregational Church, of Amherst, delivered the anniversary sermon; from it we clip a line worth remembering: "Through time has come for the Christian church to practice the sacrifice which is the central theme of its gospel and to listen to God tell how the world should be run instead of telling him how it should be constructed."

First Baptist Church of Los Angeles still enjoying the after-thrill of a great October gathering which celebrated the tenth anniversary of its pastor, Dr. Frank B. Fagerburg. Toastmaster for the occasion was one of the First Church deacons, Dr. Edgar J. Goodspeed, who is reported to have done his usual "rare job."

Dr. R. H. Williams, *First Baptist Church, Greensburg, Pa.*, now beginning his fourteenth year as pastor. He has received 353 members, remodeled and enlarged the church at a cost of \$55,000.

Rio Grande College, Rio Grande, Ohio, and its new president, Rev. Lloyd Pobst, formerly pastor of the East Cleveland Baptist Church. This Junior College has attracted widespread attention by its self-help plan for student

Rev. Arthur S. Cole, for twenty-nine years pastor of the First Baptist Church of Kingston, N. Y. He was the first candidate to be ordained by the Permanent Council of the Baptist Churches of New York City and Vicinity. This year the Boy Scouts of America awarded him the Silver Beaver for distinguished service to boyhood. He now retires after forty-five years of active ministry.



A CHRISTMAS PRAYER

By ELMER A. FRIDELL



Providence Lithograph Co.

O God, our heavenly Father, who
ough Jesus Christ did teach us to
y, grant that this, our prayer, may
to thy glory, fervent in spirit and
of true wisdom for thy name's sake.
We pray to thee for peace on earth.
pray not because we have been men

of good will, but because we have come
at last in our bewilderment to long for
thee that we might become men of good
will. Forgive us if lightly we have read
the Christmas story through the years
and have heard the angel song through
ears that have been dulled by the din of
our discordant wills.

Today we pray for little children, hun-
gry and helpless and longing for life.
We pray for those in every land who
hide amid the ruins of their hopes and
suffer from the cruelties of sin.

We bow our heads in shame for any
part that we have had in visiting thy
lovely world with ghastly terror and with
tears of human pain.

Today we pray for messengers of
peace; boys and girls who claim the
love of Christ; youths and maidens who
approach thee with a faith that fain
would grow; men and women sharing of
their store to spread the message of the
world's redemption. We thank thee for
these faithful folk in every land, who
name thy name yet do not fully recog-
nize that they are truly builders for the
glad new day of peace.

Grant us, we pray, the calm that
comes when thou dost enter in. Grant
us the faith that dares to risk its all on
love. Grant us the will to make our
own amid the blackness of the night the
angel song of peace on earth. Strengthen
the wise in every land to the end that
love may be transmuted into deeds de-
cisive for the ends of peace. Give us the
grace to pray for those who visit us with
harm. Deliver us from hatred and teach
us to forgive that we may also know for-
giveness. May we live close enough to
thee to know that only holy methods will
produce thy heavenly ends; that love
alone survives defeat and ushers in the
resurrection morn.

O God, our heavenly Father, whose
word is from everlasting to everlasting
and whose promises cannot fail, unto
thee do we come in this our prayer. And
even as we come, the fevered frenzy of

our earthly plans is turned to confi-
dence anew; our hearts are calmed;
our souls are comforted, and music from
the heavenly hosts is heard above the
tumult of our fears.

By faith we sing again our gladsome
song of brotherhood in Thee. Amen.



EACH in His Own Tongue

Manhattan's East Side is a modern Babel, a place of many tongues. But a Czech Baptist pastor has made his people hear a still, small Voice . . .

By RALPH GRAHAM

Photographs by R. Alfred Hassler

PAIN in the heart is far worse than pain in the body—and the worst heart-pain we can suffer comes when we part from our friends. It comes when we move from the old home to strange new scenes and places, to live surrounded by a people we do not know, who speak a tongue that is not ours. To go from one country to another, to tear up roots and cross a sea and try to put down new roots—that must be almost as hard as dying.

I thought of that as I came down the steps of the Third Avenue "El" and looked up and down a typical East Side street. The street was a roar, a high-pitched scream that assailed the ears and a wild confusion of movement that warned you that you were taking your life in your hands when you stepped off the sidewalk. Children were everywhere



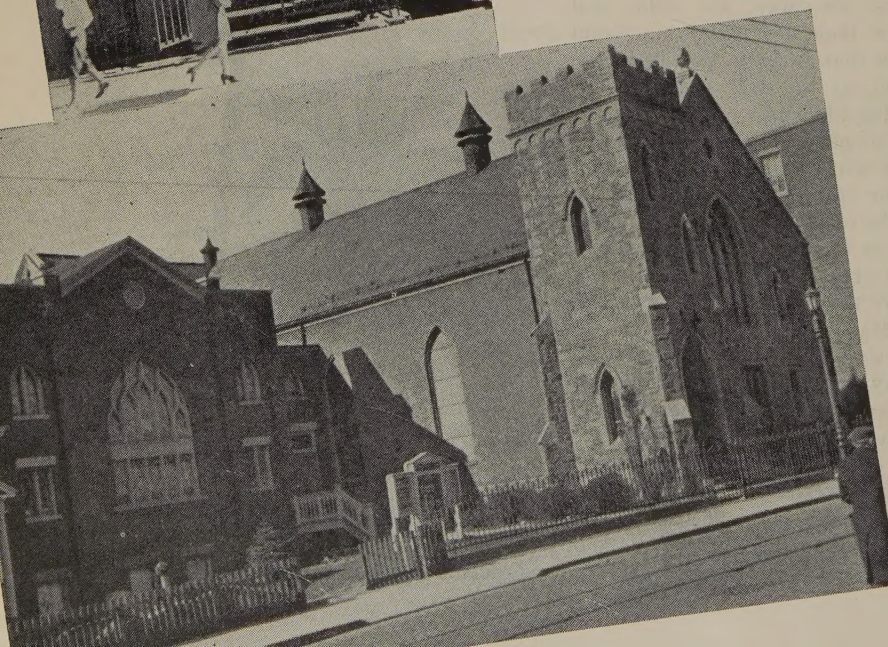
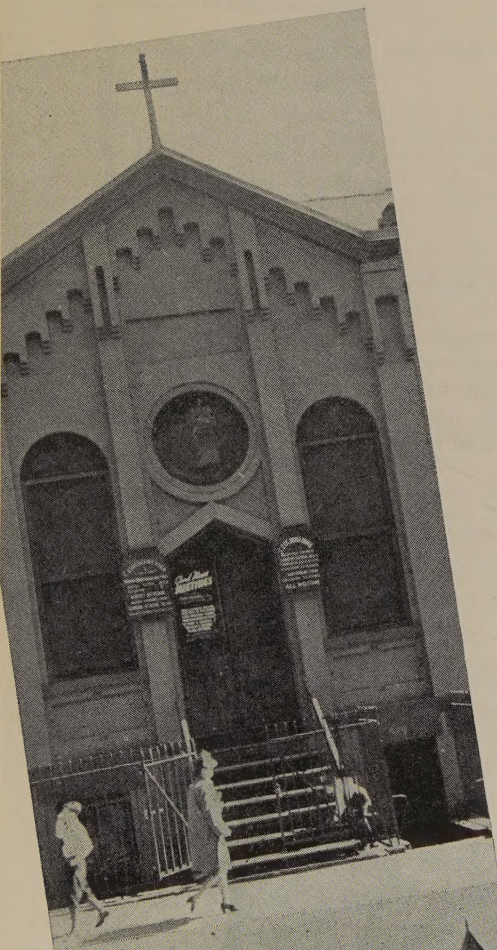
DR. JOSEPH NOVOTNY

—Czech, German, Italian, British, Russian, American children, and some others who defied nationality; big children, little children, clean and dirty, timid and terrible, attractive and repulsive. Mothers leaned from tenement windows and called warnings or commands; a mob of young boys were chasing a dog with a tin can tied to his tail; ash-cans were overturned; shop windows were dusty, dirty. Noise. Bedlam. The Upper East Side!

I looked up at a ray of sunlight breaking through the tracks of the El, and wondered if God could ever get through to such a place as this. I looked into the face of an Italian woman and thought of her coming from the sunny slopes of Tuscany to the sidewalks of New York; I saw a fine old German from the Rhine, and I wondered why he came. I listened to the babel of each speaking in his own tongue, and wondered. . . .

Down Seventy-seventh Street, tenement-lined, to a little Czech Baptist church—the only Protestant church in the whole congested area. A small, smoke-blackened, red brick building, with two signs outside it announcing its purpose and its services—like the sign written in three languages over the cross, that all might know! Under the signs, waiting, stood the pastor.

Meet Dr. Joseph Novotny (accent on the first syllable), minister here at this Seventy-seventh Street Czechoslovakian Baptist Church, minister to another



LOWER LEFT: THE NEPPERHAN AVENUE BAPTIST CHURCH, WHERE DR. NOVOTNY'S YONKERS CONGREGATION MEETS. UPPER LEFT: THE CHURCH ON EAST 77TH STREET, "JOSTLED ON ALL SIDES BY TENEMENTS"

Czech congregation meeting in the Pepperhan Baptist Church in Yonkers, and who in his spare (!) time teaches geology, chemistry, and history in a New Jersey academy, New Testament Greek and theology in the International Baptist Seminary in East Orange (fifteen miles from Manhattan). In short, a human dynamo, measuring five feet six, and charged with an inexhaustible energy and possessed of a passion to preach brotherhood to his Czechoslovakian brothers and sisters here in this strange land.

I had come a cool hundred miles for an interview, but it took less than one hundred seconds to realize that this could be an interview written on the spot. We had hardly shaken hands when he left me to talk to two police officers in a squad-car at the curb; last week a gang of rowdies had thrown some rocks through the windows of the church. Old world religious, social and political prejudices are brought over in the steamers and transplanted in East Twenty-seventh Street—and there are a lot of such prejudices being set out and cultivated every day. We watched the faces that flashed in the street.

"Look at them," said Dr. Novotny. "I could not tell you how many nationalities there are in these two or three blocks. Yugoslavs, Czechs, Slovaks, Poles, Italians, Russians. They bring along their wars with their feather-beds! Their religious wars, too. It's hard to get them to understand, when they all speak so many different dialects and tongues. And then they are frightened by the confusion of New York, by the crash and roar of a life they can't understand. It's different with their children; the youngsters are educated in American schools and they play with American children and they catch on to American ways quickly. Too quickly, sometimes. There's a lot of trouble that ends up in Juvenile Court that starts when the children realize they're Americans, and the old folks are Polaks!

They think the old folks know nothing. Shall we go in?"

We went in—down, to a basement room of the church to see the Sunday school. Some seventy youngsters filled the room. We shook hands with the young seminary student who works as volunteer teacher, with the Christian Education worker sent out by the Home Mission Society, with the superintendent and the teachers. We moved upstairs for junior church, dimly conscious that as yet there had been no interview.

Tolerance

Junior church had all the dignity of an adult church, even to a choir of robed children in their early teens. It developed that there was a special occasion to be celebrated today. A mother and her two children were attending for the last time before moving out to a new home on Long Island.

"There is a hymn," said Dr. Novotny, "that expresses the feelings perfectly, when Christians part one from the other. Let us all sing for our friends, 'God Be with You Till We Meet Again.'"

Till We Meet Again! How often had this woman moaned that line, in her hectic lifetime; how many friends had she left here, there, crossing land and sea? Singing it, and listening to them sing it, I thought to myself that no matter where one moved, he could never move away from God. God Be with You Till . . . The lady being honored was embarrassed at first, then she looked pleased and touched and finally she had to reach for her handkerchief and strike at a tear starting down her cheek.

"That woman," said the pastor, after the service, "is German. Yes, German. We have several Germans among our members. You know what the Germans—the Nazis—have done to Czechoslovakia? You know how they hate each other, over there? That hatred is a horrible thing—yet I have never seen the least trace of it in this church. In

the street, yes, but in the church, no!

"You know, I preach in two languages, in Czech and in English. Most of our people do not understand English very well, so at the evening service I usually preach in their own tongue, so they can really enjoy it. They love it. But one Sunday night just a little while ago two German women came to the service. I thought to myself, as I sat in the pulpit, that it would be great if I could only preach in two languages at once, German out of one corner of my mouth, Czech out of the other. But since I could not do that, I asked the congregation which language I should use. I explained to them that the German visitors could not understand Czech, but they could understand a sermon preached in English. They shouted, 'Preach in English!'"

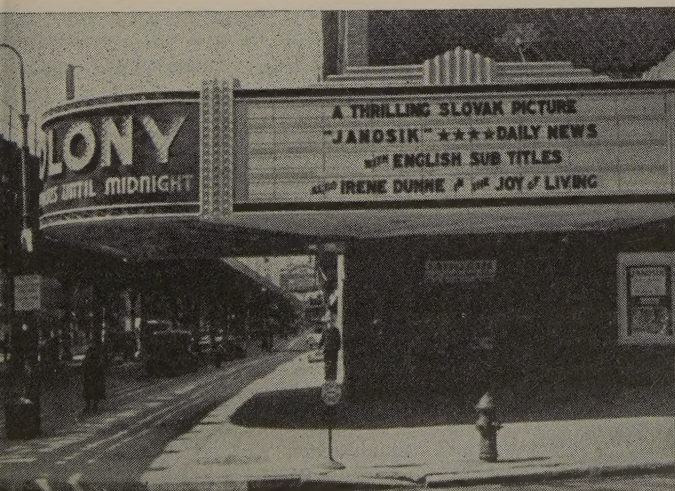
He turned to me, his face glowing. "The love of Christ, my friend, is a wonderful thing for overcoming—how do you say it?—for overcoming—racial antipathies, is it?"

The service over, we watched the children. I mused out loud that it was strange to find children from Catholic Czechoslovakia in a Protestant church. He leaped at that:

"Catholic? What do you mean, Catholic? Czechoslovakia was the birthplace of Protestantism! One hundred years before Martin Luther stood before the Diet of Worms, John Huss was burned at the stake in our own Bohemia for daring to preach in opposition to the established dogma of the Roman Catholic church. The University of Prague was the stronghold of the Reformation.

"People think of the modern Czechoslovakia as a Roman Catholic country because of a speech made by Emperor Ferdinand II of Austria, who took Bohemia into the Thirty Years War with the statement that he would rather see the country a desert than Protestant. He very nearly had his wish. With the weapons of exile and execution he reduced the population from three million

THE UPPER EAST SIDE'S "MOVIES" CAPTURE PATRONAGE OF FOREIGN-SPEAKING WITH FILMS IN THEIR MOTHER TONGUES



A NEWSSTAND ON EAST 77TH STREET OFFERS IRISH, POLISH, CZECH, GERMAN, ITALIAN AND YIDDISH NEWSPAPERS





BOYS AND GIRLS FORM A VESTED CHOIR FOR SUNDAY MORNING'S JUNIOR CHURCH



DR. NOVOTNY MEETS THE STAFF OF HIS SUNDAY SCHOOL FOR A CONFERENCE



SECOND-GENERATION CZECH-AMERICANS — AS AMERICAN AS YANKEE DOODLE

to eight hundred thousand, and because of that and the three hundred years of Austrian persecution that followed, Czechoslovakia became almost completely Catholicized—outwardly.”

“Outwardly?”

“Yes, outwardly. When independence came to Czechoslovakia after the World War, bringing with it the religious freedom the Czechs had longed for, many of them recanted. Prague, for instance, was 98 per cent Roman Catholic in 1918; it was only 53 per cent in 1930! These children you see here, sir, are the children—of all that.”

Aye, of all that. Children of Huss and the first reformers. Children of an almost ageless struggle for a religious freedom that has too long been denied their beautiful land, and which they have found at last in Christian America, surrounded as they are, strangers in a strange land, by those of other faiths enjoying the same freedom! It flashed across my mind like running fire that if they had been playing on the other side of the sea, they might still have been playing in the shadow of that old religious misunderstanding and racial hatred; but here, in a Baptist basement deep in the babel of the East Side, they were expressing each in his own tongue the great common longings and loves that made them one and made them great, and forgetting the lesser things that might divide them and make them little instead of great.

Yonkers

We ate lunch and rushed uptown. Rush is the word for it; anyone who rides a subway in New York rushes. We had to move fast to cover the distance between East Seventy-seventh and Nepperhan Avenue. I was tired out at the end of that trip; Dr. Novotny, a veteran commuter, enjoyed it.

This Nepperhan Avenue Baptist Church is a handsome gray stone structure, with sizable congregations worshipping Sunday mornings and evenings;

that leaves only Sunday afternoons open to the Czechs. Novotny started “from scratch” in 1928 in that building; there were no Czech Baptists anywhere around him; downtown, in the Seventy-seventh Street Church, he had a congregation of three! But there were large Czech communities near both churches, and the preacher and God went to work in the unconquerable confidence that where two or three are gathered together. . . . It worked. Today the New York City church has a membership of eighty, with contributions averaging \$1,500 a year, and Yonkers has thirty-three members giving about \$600 a year. So by faith and works have two Czech communities been saved.

The inevitable question came into my mind: how did this pastor live on such a budget as this? Two churches with a total income of \$2,100—how could any preacher get along on that? Dr. Novotny gets along, and loves it; he makes his teaching fill in where his preaching fails. That’s typically Czechoslovakian.

“My people,” says the pastor, “have a great love of education; it seems to run in our blood. We are proud of the intellectual achievements of our famous sons; proud of Ales Hrdlicka, of the Smithsonian Institution, and the martyred Mayor Anton Cermak, of Chicago, Czech boys who studied hard and made good in this strange land. We believe that as Christians we have a duty to worship God with *all* our minds, as Christ commanded, and not with part of them; we are enthusiastic about education, and when Czech parents have been denied the benefit of schools themselves, they will work themselves weary getting the money to send their children to school. There is an unusually high proportion of college students among the young people of these two churches;

one three-family house we shall visit later has three Columbia graduates, one boy at Iowa State, another ready for Colgate; all of them are second-generation American-Czechs. Yes, we believe in education, next to faith.”

He waxes even more enthusiastic about his work in the academy and the seminary, over in East Orange:

“We have forty students in the International Baptist Seminary, most of them of Slovak origin, preparing for work as ministers, missionaries, or lay workers among the racial groups from which they spring. My heart skips a beat when I look at them in the classroom and realize that some of them will bear witness for their Elder Brother Christ in the land where brotherhood has taken on a new meaning to them, perhaps preaching brotherhood and tolerance and understanding and greater love to the very Americans who have helped them so! And others—others will go back overseas, back to their native lands to preach the gospel there. I tell you, it is great, great and mysterious as the other ways of God, that this should be so. It is like dropping a stone into the still waters, and watching the ripples spread out, out, out, to—who knows where? Think of it: a baby boy is brought over here by his parents to escape persecution; he grows up in the shadow of the Cross of the persecuted Christ, there in that church; then he goes back to preach Christ where his fathers lived! Is it not great?”

When we suggested that it must be a difficult schedule for him to fill, this teaching in Jersey and preaching in New York and Yonkers, he said:

“It is not so much. I would like to do more, but there is not time. I would like to have more meetings like the ones we are having this week.”

“Meetings?”

“Yes. Evangelistic meetings, every night this week. Of course, it means much extra work, but—so many, many
(Please turn to page 16)

MAN

The Church's First Concern

By JUSTIN WROE NIXON

This article is reprinted from a chapter in Dr. Nixon's new book, "Protestantism's Hour of Decision"

THE most important factor to be considered in accounting for the lack of religious concern in America is the sense of mundane prosperity and security which has grown up in this country during the last three generations. The war between the states (1861-1865) was the last great shock to our confidence in the enduring nature of our frame of life. Where the frame of life has been broken down in the nations abroad there has been a revival of religion—that is, a concern for the deeper issues of men's lives, their cosmic relationships and their standards of value. This revival has taken different forms—some novel, as in the essentially religious enthusiasm of the Communists and the Nazis, and some conventional, as in the increased attendance upon church services in Germany. Whether novel or conventional, these revivals of religious interest have been due to the fact that the crust of security has been broken through, and men have found themselves hanging over depths from which forces of volcanic violence were surging forth. We have had no such experience in America in recent times, but the events which are now transpiring on the world-stage are probably bringing such an experience steadily nearer. Meanwhile, to the outward view, the church in America seems like a heavy freighter in a harbor filled with yachts built for maximum sail spread in a moderate wind. It is old. It is drab in appearance. It is difficult to get under way. It moves slowly. The members of a crew seem discouraged as other craft dart around it, so modern in their appointments, so appealing to the crowds upon the shore. Few realize that the older vessel has been built for hurricanes rather than for calm seas, that it has weathered the storms of the ages, and that it comes into port laden with a faith that is the most precious spiritual inheritance of the Western man.

That faith is the secret and soul of the church. Without it, the church has neither function nor significance. If the experience of impaired security which affects Europe comes in some form to America, we are likely to have a hearing for that faith such as we have not had for decades. But what is that faith? To this question we now turn.

One element of the church's faith which, in our time, has already become a widespread concern is its belief in the inherent worth of man as man. In the face of the ruthless and cruel aboli-

tion of all legal safeguards of human dignity, under Communist and Fascist governments, this ancient belief of the church has become a rallying center of human hope.

The belief itself, as it now exists in the minds of Christians, consists of various strands. There is in it the ancient Hebrew conception of man as a creature of God, the head of creation, of man made in the image of God himself. "Thou hast made him but little lower than God, and crownest him with glory and honor." Alongside this conception of man as a creature, indeed as the child of God, there is also in ancient Hebrew thought the conviction that man is a sinner, falling short of God's will for him, and perennially drawn into rebellion against God. Both of these ideas have passed into, and become a part of, the Christian tradition.

There is likewise in that tradition something derived from the Greeks: the ancient Greek idea of the soul, that within man which comes from a higher realm, a divine spark from the altar of the Eternal. Professor Whitehead has commented, in his *Adventures in Ideas*, on the influence of Plato's idea of the soul during the centuries which have elapsed since Plato's time. Whitehead thinks of it as one of the great humanitarian forces of human history. Age after age, this idea of something divine in man has dashed up against a hoary

Mankind has become three billion children in a huge blast-furnace of a world in which old values, ideals, traditions, institutions, truths, and errors are running like molten steel. What will be left when it is all over? What will endure? What must be the essential elements of an enduring Christian faith strong enough to pass through these fires?

Dr. Nixon points out one: Belief in the inherent worth of man.

evil like the waves of the sea against a crag. For generations nothing seems to happen, and then suddenly from the continuous impact of the idea the crag of evil falls.

There is in the church's belief also an element specifically Christian—the conviction that man is a creature for whom God cared so much that he sent his Son to take upon himself the burden of rescuing man from sin and death. Again, we have an idea whose influence has been incalculable. Dr. T. R. Glover has given us illustrations of that influence. There is the incident from the life of Synesius, scholar and thinker, bishop of Tripoli in the fifth century. The new governor of the province has begun to treat the people with great brutality. Synesius sends a letter to the governor protesting against this treatment, and he appeals for a humane policy in the words, "Precious among creatures is man, precious in that for him Christ was crucified." A similar instance comes from the sixteenth century in England. At the time of Kett's rebellion, in Norfolk, a representative of the Court went to meet Kett. In the course of the interview, he spoke of Kett's followers as "villeins." Kett's reply has come down across nearly four centuries, "Call no man villein who was redeemed by the precious bloodshedding of Jesus Christ."

The Renaissance, with its revival of interest in the achievements of ancient civilization, added its contribution to the estimate of man which has become a part of the church's belief; an estimate typified by Hamlet's exclamation, "What a piece of work is a man! how noble in reason! how infinite in faculty! . . . in action how like an angel! in apprehension how like a god!" Still another strand in the belief concerning man (certainly in America) has been woven in from the democratic and humanitarian movements of the last two centuries: the assumption, having its roots in the far past, that man of whatever race or class is endowed with large possibilities of growth.

It is this entire tradition out of which the modern Christian belief in man has come that is challenged by conditions of the present. A low estimate of man as man, with no dignity and no rights that a government need respect, is one of the characteristics of totalitarian rule. But the sense of man's greatness has also been unconsciously impaired by the influence of science and the achievements

(Please turn to page 18)



Getting Ready To Teach

By ERWIN L. SHAYER

MY trouble is," said the young teacher wistfully, "that the boys in my class never study their lesson. I don't get a chance to do more than glance at it myself, and it would help me tremendously if they didn't ask so many questions."

This young teacher is an unusual case—unusual because she said publicly what many others only think privately. There are hundreds of church school teachers who must feel grieved because their pupils do not study the lesson sufficiently well so that they will not have to ask embarrassing questions.

However, we are not concerned with such teachers in this article, but with those who are honestly anxious to do a good job with the boys and girls who are their opportunities. Let's talk about how these teachers can improve their effectiveness by reorganizing the period in which they are getting ready to teach.

How Long Do You Study?

A certain young teacher does all her study on the trolley car on which she rides to church. That ride lasts about twelve minutes. How long do you take to prepare?

A recent survey of church school teachers in Indiana shows that time given to preparation averages something over an hour. To be exact, the women average 66.7 minutes; the men, 75.6 minutes. That is better than our friend of the trolley, but it is still hardly enough. In fact, one hour of systematic and careful preparation ought to be set down as an absolute minimum. Teachers who wish to find their teaching challenging and rewarding will arrange to spend two or three times that long on each lesson. But not only the right amount of time is involved, but the right *times*. Half of the Indiana teachers prepared their lessons "early Sunday morning or late Saturday night." Those are good times to glance over your preparation

in order to refresh your memory, but they are not good times to make the preparation. For one thing, unexpected complications do arise even in the best ordered households, and when they arise on Sunday morning, you have no time left for your study.

Try this plan instead:

Two Lessons at a Time

Review. The first step in preparing for next week's lesson is to work again on this week's! That really is more sensible than it sounds. Begin by taking a half-hour or so on Sunday afternoon or evening to review the morning's lesson. Make notes of what was said, of difficulties that developed, of "leads" for future discussions and project activities. Those notes will more than repay you for the time you spend in gathering them. When you have recorded the notes, spend a few minutes thinking about the individuals in your class. Did you get closer to George today? Why didn't Jim respond? Why wasn't John at class?

Don't forget yourself while you are asking questions. Were you at your best? Were you ready for the session? Did you lose your temper or your self-control? Did you teach with joy, thinking of the kind of men your boys will become with your help? How can you do better next Sunday?

Preview. When you have finished your review, go on to a preview. While this week's lesson is still fresh in your mind, run through next week's materials, for both teacher and pupil. What is the subject? What is the aim of the lesson? What teaching plan does the writer suggest, and what materials does he advise obtaining from outside?

This preview is not intended to be preparation for the next week. It will give you a background for the preparation. With the aid of a few notes that you will wish to jot down, it will provide

a starting point for your thinking. At odd moments during the following days, you will find your mind mulling over possible connections between the two lessons, possible ways of arousing the interest of the class in this week's session, possible ways of tying up the lesson subject with their individual lives.

During the Week

Remember your pupils. Not another item in all your teaching is quite so important as this. Make sure that you are thinking of your *pupils*, not of your *class*. Think of them as individuals, with different interests, different personalities, different problems, different environments. And, as a result, needing different kinds of treatment. Teaching begins with the pupil, not with the lesson.

Thinking of pupils in this way will suggest little things to do during the week that will make them realize that you are thinking of them as persons. Telephone John to find out why he wasn't there on Sunday, and to make sure that he will come the following week. Drop in to see Bill on the way home from work, to find out how he's getting along with his model-airplane building. Drop a note of congratulation to Harry for the honor he won in school.

No teacher can do something for every pupil every week, but every teacher can cultivate the spirit that prompts such understanding contacts.

Meet your materials. Assuming that you work, or are otherwise occupied, on weekdays, there are still many things you can do to make yourself more familiar with your teaching materials.

A few minutes during a lunch-hour at the library may be sufficient to dig up the poem or reading suggested by the writer of the lesson. Or you may find a book or magazine that bears directly on the lesson subject, and that you can

ad on the train or trolley going to work, or during other lunch-hours. Or you may have some clippings that you have filed in your teacher's notebook envelope system.¹

During the week, too, you may find time to consult some authority on the subject of the lesson—some well-known physician on the subject of liquor, for instance, or a business friend who is teacher of a large, organized class. Or, perhaps, you will wish to visit an engineering exhibit at the power plant, about which some of the boys have been talking. It will make a good introduction next week, or, perhaps, an apt illustration.

Then there are odd moments at home that you can give to reading, or simply meditating. Cartoons and articles in newspapers or magazines are all grist for your mill. These odd-moment contributions to your preparation are easy if you have already examined the general plan of the lesson. And it is in the mood inspired by such thinking and activity that there come flashes of real inspiration and successful plans for teaching.

And Now To Work

On Thursday or Friday evening don't put it off till Saturday; remember that matter of unexpected complications!) you are ready to sit down for the real work of preparation of the lesson. Only now you will find that it is not nearly so much work as it used to be. Your mind has been playing around with the subject all week. You have already digested considerable material, most of which you have gotten some fine

¹ See "Organized Information at Your Finger Tips," CHRISTIAN LEADER, June, 1940.

Globe Photo



ideas. And as a result of your thinking, you will find that you already have a plan of teaching pretty well outlined. Now your job is to get that outline down on paper.

Find a quiet place, where you will be free from interruption. Then bring together all the materials you have found, along with the regular lesson helps.

"Telling is not teaching" was the repeated keynote of one of the first addresses on church school work the writer ever heard. Because this is true, your lesson-plan ought not to be limited to an outline of ideas that you have and that you think your pupils should consider as a help to their Christian lives. It should include, also, ways in which you will get the pupils to think, to speak out, and to act. Only as they are active in body, mind, and spirit will they have the vital religious experience that you are trying to produce.

A Teaching Plan

Here are some of the steps to consider in a simple teaching plan:

1. *A clear purpose.* Exactly what do you hope to accomplish in this class period? Write it down, being as specific as you can. State it, not in terms of "To show that—" but "To lead these boys and girls to see that . . . and to feel it so deeply that they will *do* something about it."

2. *A good opening.* How can you begin so as to catch the interest of the class and lead into the lesson discussion as directly as possible? A story, a question or two, a poem, display of a picture or cartoon, a test of some kind (true-false, completion, etc.)—these are some of the possible ways. Naturally, you will not open the session the same way every Sunday. Surprise the pupils; arouse an expectant mood in them.

3. *An interesting development.* What things will you do, and get the pupils to do, that will keep the lesson moving and not allow the class to stray from the subject? Examine your helps carefully and decide which of the comments, the questions, the stories, and other materials will be best for your class. Choose additional items from your week's thinking and experience. Then write them down.

Suppose you are teaching from Keystone Course XI, Part 1, a lesson on "God's Purpose in Nature." Then your outline might look like this:

a) George agreed last week to look something up in the museum. Have his report on his visit.

b) Ask these questions. . . .

c) Tell the story of my conversation with Professor ——— about "God's hand in the universe."

d) Show the pictures of the varieties of snowflakes.

e) Lead a discussion on the subject, asking more questions and answering those asked by the class.

4. *A pointed summary.* Be ready to sum up the discussion with one or two brief sentences. So far as possible, encourage the pupils to make this summary themselves.

5. *Definite assignments.* What is the class going to do about it? Perhaps the pupils will wish to share their discoveries and thinking with the rest of the department in a worship service. Or make a poster for the bulletin board. Or visit a sick person in a hospital. Or make a trip to some exhibit. Try to have the class participate in some activity that grows naturally out of the lesson discussion—not necessarily one thing each week, but an activity that represents at least the spirit of several lessons in a unit.

6. *A fitting close.* What can you do in a brief moment to "clinch" the discussion, to strengthen the desire to live out the lesson, to make the period one to be remembered? A poetic or prose quotation and a prayer (silent, guided, read, extemporaneous) are most suitable. Don't trust to luck that you will do the right thing in this closing moment; have ready several possible endings and then choose the most appropriate.

Spiritual Preparation

"For Ezra had set his heart to seek the law of the Lord, and to *do* it, and to *teach* in Israel statutes and judgments" (Ezra 7:10). In all this discussion, it is assumed that you will be in the mood of co-laboring with God in your teaching.

The thoroughly prepared teacher will study his Bible devotionally as well as intellectually, directing his reading to his own spiritual growth as a prerequisite to teaching and leading young people. He will have definite times of meditation and prayer. He will read modern sacred literature; poems and articles and books by spiritual heroes. The teacher who makes heart preparation is usually quite sure to make the other necessary preparation.

New Texts for Teachers

You will want to own at least one of a series of manuals recently prepared for church school teachers. These simply written guidebooks offer the experiences and knowledge of some of our finest workers who express themselves in a clear, straightforward style.

The manuals, published by The Judson Press, are entitled: *Planning for Nursery Children*, by Keyser, price 40 cents; *Teaching Beginners*, by Shields, price 25 cents; *Teaching Primary Children*, by Martin, price 30 cents; *Teaching Juniors*, by Norton, price 30 cents; *Teaching Intermediates* by Desjardins, price 40 cents; *Teaching Seniors*, by Cober and Stricker, price 40 cents.

I Still Believe in Christmas



By ARCHER WALLACE

Father knoweth that ye have need of these things."

Jesus taught that God is near. He is not a far-off deity, cold and distant as the stars, unable or unwilling to hear us when we call. We can lean upon him in our loneliness and rest upon him in our weariness. He is close at hand.

"Speak to Him, thou, for he hears, and Spirit with Spirit can meet—

Closer is he than breathing, and nearer than hands and feet."

Very soon the Christmas season will be upon us again. Millions of people will be singing carols and a vast number will be repeating the angel's song, *Glory to God in the highest and on earth peace, good will to men*. Perhaps more than on any other Christmas in living memory men and women will ponder on those words and be troubled.

We are not thinking so much of the skeptics and the scoffers but rather of that vast body of deeply spiritual and thoughtful people who view with alarm the warlike condition of the world just now and who view with grave apprehension the future; the people who will ask themselves what evidences there are of peace and good will in the world today.

During the last great war, I was pastor of a large congregation in a Canadian city. At the end of the first year of war—that was in August, 1915—we held a memorial service for those of our congregation who, during the twelve months, had been killed overseas, and they numbered eighty-nine. Before the war ended the number rose to nearly three hundred, besides which there were scores severely wounded.

I seldom allow my mind to dwell on those days. Scores of times I assured myself and the people that no such catastrophe could ever happen again. Here, in Canada, there were four Christ-

mas seasons when the nation was at war, and, in spite of it all, we sang carols and repeated the angel's promise of peace and good will.

There is no easy and ready answer to the heart-searching questions that are bound to be asked this Christmas any more than there was twenty-five years ago. But it cannot be said too often or too emphatically that the war is not of God's making, and that the possibility of evil is inevitable when we have freedom of will. Answering the question, "Why does not God intervene?", a great thinker said recently: "God does not intervene because he cannot make people free moral beings and then compel them to do anything." These are bold words, but we believe they are true. Jesus wept over Jerusalem, and his bitter tears signified not only his deep sorrow but his impotence to help those headstrong people. "How oft would I, and ye would not."

We know that God hates evil but at the same time, in spite of all our rebellion and unrest, we must recognize that the possibility of war and every other evil is involved in the doctrine of free-will. Why did not God intervene at Calvary? Humanity's bitterest cry went up: "My God, my God, why hast thou forsaken me?" To that cry there came no answering miracle of deliverance. Now we believe that God's nonintervention at that time has been the world's greatest benediction. No failure of the Christian church from that day to this can alter the fact that the cross of Jesus Christ has been, and still is, the mightiest influence for good among the nations of the earth.

In one of the books of Dr. Frank Boreham, he tells a lovely, tender story of a little boy who walked down the streets of an American city with his father during the last war. At that time a star was placed on the window pane of each house where a son had been killed in the war. The child became greatly interested in the stars, excitedly calling his father's attention to each one in turn. Then darkness fell and between houses the boy saw a star in the sky. "Look, Daddy," he cried, "God has a star in his window." The father replied, "Yes, there is a star in God's window. He gave his only Son for us all."

The Christmas season ought to reveal to us again the unfathomable and unfailing love of God. In spite of war, with all the blind misunderstanding that it brings and the bitterness it stirs up, we must not lose sight of this fact: God is love, though the eyes of sinful man oft are blinded to that truth.

It is one of the strange facts of
(Please turn to next page)

NEARLY forty years ago a fifteen-year-old boy, living in the north of England, went with some companions to a near-by city to see a statue unveiled in memory of Queen Victoria. He still remembers the thrill of that experience. It meant a walk of nearly ten miles, but the boys were there in time to get quite close to the huge block of granite, over which lay heavy drapery. What lay behind that mysterious veil? One could see something of the statue's proportions but what were the hidden features of the face like? Could a granite statue ever look like a living person?

The unveiling was a simple process; some knots were loosed and the heavy folds of cloth concealing the statue fell away and every feature of the queen's face was seen with a likeness almost unbelievable. There was no longer any need to speculate and guess; one could see and admire.

That is what Jesus did. He took away the veil, so that men need no longer furtively and anxiously guess about God, but that they might know something of the loving heart of the Father. Jesus went about doing good; opening the eyes of the blind, healing the sick, bearing patiently with hatred, treachery, and deceit. He was reviled, but answered with love. He was deserted yet forgave, and restored the weak and unstable. He returned good for evil, and died with a prayer for his enemies upon his lips and full forgiveness in his heart. He said: "He that hath seen me hath seen the Father."

The people who first read the four Gospels, to whom the Epistles of the New Testament were first sent, were accustomed to see women move along the streets heavily veiled. They might guess at the kind of features the drapery concealed, but it was, at best, only a guess. We need to remember that, when we read John 1:18, for this is what the apostle wrote: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath unveiled him."

Jesus never discussed the question of God's existence. He knew that the people to whom he spoke believed in God, so he demonstrated not the existence but rather the nature and character of God. What he did do was to assure men that God was infinitely more tender, more loving and gracious than they had ever imagined. He multiplied illustrations to make his meaning clear. God was a shepherd, a father, a light to men in darkness, a support in hours of weariness and weakness. When he saw people harassed, restless, and overanxious about material things, he said: "Your heavenly

Church School Workers' Conference

SUGGESTED PROGRAM FOR DECEMBER

Theme: Getting Ready To Teach

Worship (15 minutes)

QUIET MUSIC. (All should spend this time in quiet meditation preparing for the service to follow.) While the music is played, the leader may read softly the poem, "Awareness," by Miriam Teichner. This poem may be found in *Hymns for Creative Living*, page 182, or in *Quotable Poems*, compiled by Thomas Curtis Clark.

HYMN. "Lord, Speak to Me" (No. 27).¹

SCRIPTURE. Ezra 7:10. Neh. 8:1-3, 8 could also be read in this connection.

DEVOTIONAL MESSAGE based on the message from Ezra. He had a purpose and a plan: to seek the law of Jehovah; to do it; to teach.

PRAYER for those who teach, asking:

An open mind to learn
The will to do
Wisdom to teach

HYMN. "O Master, Let Me Walk with Thee" (No. 153), or "I Would Be True" (No. 128).

Study and Discussion (45 minutes)

At the beginning of this period it would be well to check on the progress already made in the Baptist Church School Advance. How many new pupils have been added to the roll? Any increase in attendance? Are leaks being stopped? Any other outstanding gains?

Material that will help with the discussion this month:

"A Strategy for Christian Education," BAPTIST LEADER, October, 1940.

"Getting Ready To Teach," BAPTIST LEADER, December, 1940.

"Organized Information at Your Finger Tips," BAPTIST LEADER, June, 1940.

"How To Make Uniform Lessons Live," BAPTIST LEADER, December, 1940.

Manual of Methods, pages 14 and 15.

"Who Follows in His Steps," leaflet in Work Kit.

Perhaps the discussions last month led to the decision that one of the ways of "Stopping the Leaks" is to secure properly informed and well prepared teachers. An illustration to lead up to this may be found in "A Strategy for Christian Education" (BAPTIST LEADER, October, 1940).

A discussion may follow on these suggested points:

1. Many teachers have never realized the necessity for adequate preparation. Dr. Shaver's article, "Getting Ready To Teach" (see page 12) will supply back-

ground material for this. Some of the suggestions in this article may be new to members of the group.

Propose that each teacher check for two or three weeks in order to discover exactly how much time he spends in preparation for the class session.

Stress the suggestion for a "Review," followed by a "Preview," as noted in Dr. Shaver's article.

Keeping the pupils in mind and remembering the personal touch helps the teacher to do more effective work.

"I gave myself to twenty.

I wonder can it be

That I go out with each of them

As they go out with me."

Author unknown.

The six steps in a single teaching plan will offer suggestions for more careful preparation.

2. Where to find extra materials such as poems, stories, illustrations, and pictures, should be discussed. Someone should be prepared to review "Organized Information at Your Finger Tips" (BAPTIST LEADER, June, 1940).

3. Some classes may be using the Uniform lessons. "How To Make Uniform Lessons Live" (see page 33) will be of great help here.

4. It must always be kept in mind, in all of our preparation, that the Bible is our chief textbook—that it is basic in all of our teaching. (*Manual of Methods*, pages 14 and 15.) The discussion might lead to the decision that all would take a special Bible Background Course. This could be planned as a part of the study during the second year of the ADVANCE.

The above suggestions should lead to better mental preparation. All of this is of no avail without the spiritual preparation. Study should be made of how Jesus prepared for the facing of hard tasks. Some one should be prepared to quote such passages as Matthew 14: 23; Luke 6: 12; Luke 9: 28; Matthew 23: 36.

Definite decisions that might be made as a result of the discussion are:

1. More careful preparation on the part of each teacher.

2. Wider use of extra material.

3. Greater spiritual preparedness on the part of each leader.

"Who Follows in His Steps," found in the Work Kit, could well be used as a closing thought.

Assignments should be made to those who will help with the discussion next month. Subject: "Preparing a Church Workers' Covenant."

I STILL BELIEVE IN CHRISTMAS

(Concluded from page 14)

Christian history that so much has been said and written about the sternness of God. I have on my desk here a book written by a distinguished bishop less than a century ago. As I read what he has to say about God's attitude to sinners, I find it hard to believe that this man—scholar and leader though he was—could ever have studied the spirit and teaching of Jesus. When some writer said recently that we needed more "old-time religion," he was answered by one who said that the trouble is that most of it is not old enough. We need to go back—not a century or two—but nineteen centuries, to Jesus.

Dwight L. Moody said that for many years after he began to preach, he felt that all the tenderness of religion was to be found in Jesus—the dignity and severity in God. Perhaps, he said, it was because one of his favorite hymns was:

"Rock of ages, cleft for me,
Let me hide myself in Thee."

He believed and taught that men must hide from the wrath of God, in Jesus. Jesus, somehow, seemed to protect weak and sinful humanity from the just anger of God. Then, one day, while he was reading John 3: 16, it dawned upon him that *God gave Jesus*: "For God so loved the world that he gave his only begotten Son." That was a red-letter day in Moody's life, and from that time on there was a different tone in his voice when he talked of God. It was in the heart and mind of God that all thoughts of tenderness and forgiveness were born.

I still believe in Christmas, in spite of all that has, and is, happening—because I still believe that the heart and mind of a loving, forgiving, creating God are at the heart of the universe.

¹All hymns listed are from *Hymns for Creative Living*, December, 1940

The Pastor As a Teacher of Teachers

By CLIFFORD H. OSBORNE

JOHN BURROUGHS, our Catskill naturalist, in paying tribute to his beloved hero, Walt Whitman, said, "He brooded me; he gave me things to think of." This is what every true teacher does for some of his students within his particular field of study. The minister's field is not one subject of inquiry merely; it is not even a group of studies (such as Bible, theology, comparative religion and church history) which might be called "religious." In its most comprehensive interpretation, his field embraces the entire range of Christian character and living.

Stimulating the Mind

A man who can "brood" others in this strangely mingled realm of meditation and action, who can give them things to think of that will produce lasting results in prayer and practice, deserves the title of master teacher. If he cannot only tell men about spiritual experience, but also lead them into it, he is one whom teachers in less ambitious fields may well recognize as a master. Such ministers are none too plentiful, but they leave behind them a precious progeny that they have touched into spiritual life.

There are temptations, however, to which such pulpit teachers are particularly vulnerable. They may appeal to the emotions of people whose minds are not sufficiently informed or who have been lulled into not using them. They may appeal to "authorities," suggesting that their hearers need not use their own reason about matters upon which learned people already have rendered a final verdict. They may prejudice a congregation's judgment in favor of their own views by soft-pedaling and ignoring facts which do not comport with those opinions. The late Lily Dougall called these temptations "a great wickedness," and so they are regarded by the sincere educator.

Inspiring the Will

While due recognition is being gratefully granted to those men and women who teach masterfully from the pulpit, we must not overlook the less conspicuous teachers whose work frequently is obscured by the radiant fame of the great preachers. Kristen Kold, the Danish educator, was walking one day when he met a farm boy whom he asked to join his Folk High School. "What good would it do me?" the boy asked. "Can I become a teacher or preacher by attending?" "That I cannot promise,"

Kold replied, "but if you come, I can wind you up so you'll never stop going."

In that way good teachers are made; but what shall we say of that enviable soul who not only can wind up a person on his own account, but also can inspire him to wind up others so that they too will never stop going? This teacher who can arouse in other teachers the same passion to communicate spiritual experience that he feels in himself is still more deserving of the name of master teacher. He not only makes spiritual experience happen to and in men, but also through them to and in others.

It is a matter of observation that teachers of this second order are not so well known as those of the former. While the crowds applaud the one, a small circle of eternally grateful teachers admire the latter. On many occasions it has been true that but one lone young Plato has remained at the feet of aging Socrates to reveal his teacher's inspiration through his own bright genius. It can be maintained that the fame of Jesus which spread throughout Galilee and Judea would not have been recalled in the second century of our era were it not for the Apostles. Not the crowds whom Jesus taught, but the teachers whom he inspired built the Church.

A pastor who is a master teacher in this sense may not be a human magnet to a thronging congregation; he may not be a particularly successful preacher in the eyes of his parishioners and their friends; but he will leave to his parish a small team of eager minds who will build broadly into the future of that church the plan and the promise of Christian living. He will inspire a group of men and women to do for smaller divisions of the church what he seeks to do for the whole parish.

Setting the Example

Even a teacher-genius cannot be a whole school in himself. He must multiply himself if his influence is to be made fully effective, if he is to reach the greatest possible number of persons. Hence, most pastors who are not master teachers of the two foregoing orders will need to take the most thorough measures to establish in their parish a teaching staff worthy of the name. These leaders will be inspired to offer themselves for service and to put themselves into training by the shining consecration of their minister which reveals itself in a twofold passion. He will be on fire to do a workmanlike task in the

best possible way; he will yearn to reach the last and lowliest individual within his field of responsibility.

This type of pastor is also a master teacher, and in three respects. He will teach his teachers, not by his pedagogical brilliance, but rather through the contagion of character. With him around, the teachers will not dare to shirk their training or their task for very shame. What he will give them to think of will be his own example of efficient service for Christ's sake. They will keep going for a long time after being wound up by a man of his caliber!

The prospective teachers whom he seeks will be hand-picked with careful attention given to their attractiveness of personality, general attitude toward life, and ability to get on with other people as well as a concern for guiding Christian growth. He will not set out blindly to train the spiritually dull, the socially obtuse, simply because they offer themselves for service, or have served for years, or because he simply must have someone to lead a certain class.

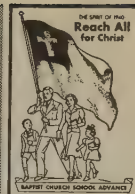
If it be true that an educated person is not so much one who knows a very great deal as one who knows where he can learn whatever he needs to know, then we may regard this kind of pastor as a true educator, for he knows exactly where to send his teachers to obtain that which he himself cannot give them. He is *the* resource man because he can put his staff in touch with many resource men and women through schools, classes, conferences, and books. In this sense the terms master teacher and resource man are synonymous.

This teacher of teachers will be careful of the training which he urges his teachers to undertake, knowing full well that what he seeks to impart from the pulpit, and in the parish at large, may be negated by what they teach to the oncoming generation. He will see to it that their training not only fills the gaps in their knowledge, but also is of such nature as to extend the kind of religion he works to establish. He will be firmly convinced that the quantity of leadership training given to a teacher is secondary to its quality and general tone.

We do not believe that these qualifications lie beyond most pastors. On the contrary, the pastor with ordinary talents can make himself a master teacher in the sense described, and the possession of these qualifications constitutes the difference between a barren and a fruitful ministry of church and kingdom building.



BAPTIST CHURCH SCHOOL *Advance News*



ADVANCE Captures Connecticut Community What Has Happened at Danielson

When ADVANCE was hardly more than an idea in the minds of its pioneers, there was a hazy hope that, perhaps, some day, it might be taken up by all the churches in American Protestantism. There was nothing strictly denominational about it, and it just might be that there would be a town somewhere that would try the ADVANCE program as a community effort, with all the churches in town participating. But that was just a hope, or a dream.

Now comes the news that within three months' time, it has happened. We should have reported it before, had we not been so occupied reporting Baptist ADVANCE; pressed, we had been overlooking the wider influences of the movement, until we found out about Mr. Amasa D. Pierce, of Danielson, Conn.

Mr. Pierce is a member of the Baptist Church of Danielson; he also happens to be President of the local Federation of Churches. Stimulated by the ADVANCE idea, President Pierce made up his mind that when Rally Day rolled around this year he would try to have the whole town rally, and not just the Baptists!

It was carefully planned. The day set was Sunday, September 29, a day that dawned without a cloud in the sky. At 10:30 in the morning, the Rally Day parade swung into step behind the squad of State Police and to the music of the Salvation Army Band from nearby Manchester. It was a new sort of Sunday for Danielson.

Eight hundred people were in that one, representing nine Protestant churches and Sunday schools. It was a parade with an unusual population; it

was *not* made up of children and Sunday school teachers, but one with an unusually large representation of grown men. A massed robed choir led the singing and fifteen marshals saw to it that the delegations fell into their right places in the line, and that the Christian, national, and state flags were evenly distributed.

Reviewing it from the steps of the Congregational church were Mrs. Baldwin, wife of the chief officer of the state, who was ill, Mr. Pierce, and the pastors of the town. They followed the marchers down the main street to Davis Park, where the service was to be held. Fifteen hundred people attended that service; some of them were from out of town, many of them stood through the ceremonies when seats were lacking. It was one of the most impressive Protestant demonstrations the town had ever seen—so impressive that Roman Catholic watchers were heard to remark afterward that this was the sort of religious co-operation and under-

standing the town needed! The day was climaxed by a service at the Methodist church in the evening.

From eleven in the morning to nine in the evening is a long day, yet it seemed too short for those participating in this "United Christian Witness," as the demonstration was called. Says Mr. Pierce: "I have never done anything in my life that seemed to go over so well and to accomplish so much good; the people of eastern Connecticut are still talking about it. . . ."

That they still remember it, months afterward, is important; important for all of us who are wondering about the success of ADVANCE as a community program is the fact that this thing can be turned into a *United Christian Witness*: it *has* been done, in Danielson.

LARGELY stimulated by the Baptist Church School Advance, Coatesville, Pa., has made plans to institute a system of weekday religious education, with high school credit allowed. The curriculum will be prepared by the religious leaders of the town, with no interference from public school authorities, and will follow very closely the plan now in operation in Pittsburgh, Pa. (See "Enter: Religion," in BAPTIST LEADER for August, 1940, for a complete description of the "Pittsburgh Plan.")

The Rev. Charles E. Lunn, pastor of the First Baptist Church of Coatesville, is chairman of the Weekday Religious Education Committee of the Ministerial Association.

THE *First Baptist Courier*, published weekly by the First Baptist Church, of Dayton, Ohio, brings its ADVANCE program forcibly to the attention of the church members by reprinting sections from the ADVANCE materials.

A MASSED ROBED CHOIR, DIRECTED BY ONE OF THE MINISTERS, LED THE SINGING



Baptist Schools Are Advancing

WHEN the First Baptist Church of Elkins, W. Va., inaugurated the ADVANCE in its church school, it made certain that all officers and teachers would be informed about the program. It insisted that every officer and teacher must have every copy of BAPTIST LEADER, beginning with June, 1940 (which involved getting several back issues for each person), as well as a *Manual of Methods*, copy of *Somber Shadows*, and other printed material on the ADVANCE.

Then it mimeographed an information sheet showing "immediate plans" and "plans for future extension," the committees to be appointed, the task to be done (stated very specifically), and the goals of the entire effort.

WE have heard of one church school that put its Home Department to work in a way that ought to suggest things to wide-awake ADVANCE directors. This school is not content to mail quarterlies to Home Department members four times a year and forget about them the rest of the time. Instead, it has made this department the biggest recruiting agency the school has.

This is the way of it: Each week fifteen or twenty teachers set out, at the regular church school hour, to visit as many members of the Home Department. These members, advised a week or more beforehand of the visit, have invited a dozen or more neighbors who do not attend any church school, to join in the lesson period. Thus, each teacher finds a class that may vary from three to twenty or more. Many of these can be won to regular attendance at the church school sessions.

FOR maximum effectiveness in the ADVANCE, it will be necessary for church schools to maintain interest and emphasis upon the monthly workers' conferences. The subject for this month is "Getting Ready To Teach," and this issue of BAPTIST LEADER has a wealth of material with which to make the conference genuinely effective. Dr. Shaver's article, on page 12, was written especially with this emphasis in mind. And Dr. Erwin's "How To Make Uniform Lessons Live," on page 33, will fill a long recognized need. Then, of course, there is a whole page of suggestions on page 15 for the actual conduct of the conference.

THE eighty-seventh annual convention of the Portsmouth Baptist Sunday School Association, held in Newton Junction, N. H., on October 12, devoted an hour of its valuable time to an address followed by an open forum at which the subject, "Launching the Bap-

tist Church School Advance in the Local Church" was discussed.

NEVER forget that the ADVANCE is not merely a campaign dealing with cold statistics, but a warm and vital co-operative effort to bring Christ to people who don't know him. The Christmas season, with the joy and reassurance that it brings to Christians, should be an especially rich source of inspiration to seek out those to whom Christmas means no more than "one more holiday."

It seems unlikely that there are any readers of BAPTIST LEADER who have not yet seen *Somber Shadows*, the startling booklet of pictorial statistics about the church school. If something has happened to prevent you from seeing it, write today for your sample copy. Senator James J. Davis, of Pennsylvania, characterizes it as "one of the most unusual pieces of religious journalism I have ever seen."

THE striking ADVANCE poster, "Why Don't You Take Me to Sunday School?" is available in postcard size, for mailing to absentees and nonmember relatives of church school students. Price is \$1.00 per hundred.

MAN: THE CHURCH'S FIRST CONCERN

(Concluded from page 11)

of technology. Man as the last and greatest of the apes, man as a bundle of instincts and complexes to be cleverly manipulated by the psychiatrist, man as an organ of desire to be played upon by the advertiser, man as a creature to be satisfied by the soothing emollients of bodily comfort and varied entertainment—these are conceptions of man which have come out of the popularization of science and concentration on material success. They have affected the moral and spiritual life of the democracies more than has the propaganda of the dictators.

But there is coming among us a sense of loss, a sense that something precious is missing. It was a symbol of that loss that I found two years ago in the old Washington homestead, Sulgrave Manor, in England. In one of the upper rooms, we stopped for a moment while the guide told us its story. He said that at an earlier time the room had had a low ceiling, composed of lath and plaster. It was the low room that the inhabitants of the house had known for many years. But recent owners, wondering what was above the ceiling, had torn it out and had uncovered the splendid rough-beamed roof, rising to a peak, of an old

Benedictine abbey. For the manor had been originally a house of religion, and before the ceiling of lath and plaster had been put in that upper room, the thoughts and prayers of men for generations had mounted along these steeply sloping beams toward the Eternal.

I came away thinking that that room is like the soul of man in the modern world. That soul now is a room filled with creature comforts and ceiled in with pride in its own knowledge and achievements. But ever and anon man is haunted by the feeling that at one time he was more than he is today. He hears Professor James Harvey Robinson say, "Man is just an animal," but he is haunted by the fact that once he was one whom the Greeks called *anthropos*, "an upward-looking creature." There are a myriad of voices in our world today, outside as well as inside the church, that are crying, "Let man be man again, man as he was to the Hebrew prophets and in Greek tragedy the man of Plato and the New Testament, the man of Dante and Shakespeare, man an earth-born creature, but with Eternity in his heart."

The belief in the inherent worth of man as man is one of the most essential elements in the church's faith, and in its message to the times.

EACH IN HIS OWN TONGUE

(Concluded from page 10)

souls in these crowded blocks may find Christ if we only show them the way!"

His life has been devoted to that, on either side of the sea. The son of Czechoslovakia's first ordained Baptist minister, pastor of the First Baptist Church of Prague, professor, preacher in America—

We tried to sum it all up and get some sense out of it, as we left him, but now we had a "subway mind"—a mind filled with swiftly flashing pictures, bewildered by the speed at which we had traveled with this man all day, hardly able to grasp the immensity of what these Baptist churches meant to these his people. Again the glory of it caught us: each in his own tongue, with one God for all! Again the challenge of it held us—"So many, many souls will find Christ if only we show them the way."

That, we thought, is as much and more of a challenge to the American-born Baptist than to Joseph Novotny and his Czech congregations.

THE secret of education lies in respecting the pupil.—EMERSON.

THE power of the teacher lies in a sincere devotion to his calling, rich and fruitful scholarship, and not in a would-be technology.—F. C. LANDSITTEL.

Children's Leader

We are reluctant to think in solemn terms as we consider our happy-hearted children in the midst of their Christmas toys. But have we any right to fail to interpret for them the way of life that alone can bring true happiness?

WITH a sort of spiritual homesickness, we look over the articles, the teaching suggestions, the programs and plans we proposed in years gone by for the teaching of peace to our children. There were days when we spoke of the time when "wars shall be no more" with full confidence that with our own eyes we would see it come. And so in joyous enthusiasm we made plans for teaching peace.

With a rude awakening we have discovered that our expectations of peace in our time were false. In our disillusionment, shall we seek to avoid a repetition of our tragic disappointment by moving to the position that the ideal of a warless world is a mirage on the road of history, and that to teach our children to expect a world of peace and brotherhood is foolishness? Or shall we look critically at our former assumptions to see if, perchance, the trouble lay not in our dream but in our failure to understand the conditions under which the dream could be realized? And can we rebuild our faith in peace on a surer foundation and develop a program for our children with renewed confidence?

These are not rhetorical questions. Those of us who are parents and teachers of children must make up our minds. Our sense of frustration in the present situation, our fears, our indecisions are being communicated to them. It is not a matter upon which we can delay. The children, in the meantime, are making up their lives.

What shall we do? It seems clear that we must face reality as it is. We must look squarely at the fact that around our children is raging the most terrible war the world has ever known. We must face the further fact that it seems very likely that our children will grow up in a world torn with dissension, full of bitterness, despair, and suffering. Even if the war should end within a few months, the period of reconstruction

¹ Director of Children's Work, International Council of Religious Education.



H. Armstrong Roberts

Teaching Peace in a World at War

By MARY ALICE JONES ¹

would stretch ahead for many weary years. If the actual conflict continues, and spreads, as at the present moment it seems more likely to do, it is not impossible that they may experience, firsthand, totalitarian war. Obviously, in such a situation as that which we face, sentimental, wishful thinking as the basis of a program for our children, is not only foolish, but positively unethical.

Is it possible, rather, for us to look at the work as it actually is with eyes wide open to all its ugliness, and yet to build a program for our children which will help them personally to experience the meaning of love in the midst of hatred, which will enable them to develop a deep devotion to ultimate brotherhood, and will lead them into a way of life through which world peace can come?

First of all, of course, we shall have to ask ourselves, Can we, as the adults with whom the children live, have such experience, develop such attitudes, and follow such a way of life? As we look back over the years immediately behind us, it seems clear that our idea of peace was negative. Peace was *not-war*. We know now that real peace is never negative, but it is positive. It is a state

of active good will, of outreaching co-operation, and its achievement costs something. Are we, sitting as we are, in the midst of wreckage of our hopes and expectations of a warless world in our own day, yet sure that there really will come a time when "nation shall not lift up sword against nation, neither shall they learn war any more?"

It seems almost certain that during the next few years at least, in our own country as well as in the rest of the world, preparation for war will go ahead at such a pace as to bring it constantly before our children in the headlines of the newspaper, on the radio, in parades. Our children are going to feel the emotional excitement which martial display always creates. If we really believe in the law of love in human relations, and are prepared to teach our children that love offers the only way to happiness and salvation, we must face the fact that we are going to lead them into conflict. In a period when military might is being developed as the bulwark of our defense, when table talk, party talk, playground talk is dominated by bombers, flying for-

(Please turn to page 24)

Making Storytelling Effective in the Christmas Party

By BERNICE H. ROBBINS

LIBRARIANS and others who tell stories agree that there is no more trying or disappointing storytelling situation than that which is encountered in the Christmas party. They are equally agreed that there is no more challenging or satisfying occasion for storytelling, provided the setting is right. We believe this to be especially true in church school parties.

In most church schools, the younger children are entertained in the afternoon, the older ones in the evening. Young people and adults appear as helpers and spectators. In one party the whole school assembled in one group for the program. The stories had been carefully selected to provide an acceptable transition from illustrated carol singing which preceded, to the Christmas tree, with Santa Claus, which followed. But the stage was wrongly set. The audience, divided into two parts, faced the middle of the room. At one end of the unoccupied space in the center stood a gaily decorated tree; at the other, the storyteller.

The lengthy program of carol singing, accompanied by silhouettes, had already proved long enough for the tiny tots who were by this time wriggling about restlessly in the front seats. The storyteller could not look into the eyes of her listeners—something quite necessary if she would establish a bond between herself and them.

Besides this, the children were eager now to hear the bells which would announce the arrival of Santa Claus. Ears were trained in the direction from which he was expected to come. Every sound from behind closed doors; every movement of those in charge seemed like a signal to the waiting children. When the second story had been concluded, the storyteller turned to the superintendent and said, "I believe the children would rather see Santa Claus now than listen to another story," and the eagerness with which all eyes sought the door testified to the truth of this assertion.

An entirely different setting for another Christmas party proved how important every detail is when planning for a story program. The boys and girls in this case, as you will see, were not burdened with the necessity of dividing their attention between two inviting prospects.

This particular Christmas party included one department only, a group of seventy-five junior boys and girls. Tree

and refreshments were arranged in another room, so that the storyteller had everything in her favor. With a specific age group for an audience, there was no occasion to think in terms of catching or holding the attention and interest of those younger or older than the group for whom the program was prepared.

Therefore, it was possible to use three stories which have proved favorites with juniors, whether in public school, library, or church groups. These stories are: "The Shepherd Who Didn't Go," by Jay T. Stocking, in *The City That Never Was Reached*; "A Magic Christmas Gift," by Frances M. Cox, in *Christmas in Storyland*, an anthology by Van Buren and Bemis; "The Real Christmas Present,"¹ which is an adaptation of chapters one and two of *Little Friend Lydia*, by Ethel Calvert Phillips. Because of its universal appeal the latter story is particularly appropriate to tell when both children and adults are in the audience.

A few general observations may prove suggestive:

Avoid overcrowding the program. The children are living through exciting experiences in the days and weeks immediately preceding Christmas. They are too impatient for what is going to happen next to sit through a lengthy program. If storytelling is to be a part of the afternoon or evening program, let that be the only major feature.

Avoid too wide an age range, especially if the party is to be held in the evening. We have never seen a *successful* Christmas party in which preschool children were grouped with older boys and girls for storytelling. Preschool children should have their own party in their own way during the afternoon.

Avoid everything which will prove to be a distraction to eye or ear. Have your tree at the front of the room, but a little to one side of the audience. The chairs should be arranged in such man-

¹ Adaptation by Bernice H. Robbins appeared in *Children's Leader*, December, 1938.

HELD OVER

Because of the added space needed for Christmas material, the fourth article in Miss McGavran's series on church school attendance is scheduled for January. Watch for it: "Record Cards—an Asset or a Liability."

ner that for the storytelling period attention is drawn away from, and not toward, the tree. There should be no premature and distant jingling of sleigh bells to create an impatient interest in the arrival of Santa Claus.

A low platform, rather than a high one, will tend to reduce the distance between the storyteller and her audience. Better still, a scatter rug, a floor lamp, a table and chair arranged on the same level as the audience will establish a feeling of oneness with the storyteller.

A carol or two, with pictures thrown upon the screen while the room is darkened will be a very effective way of introducing the storytelling. "O Little Town of Bethlehem" lends itself admirably to this purpose, both because the picture induces appreciative rendering of Phillip Brooks' lovely poem, and because its quiet melody sets the atmosphere for the story hour that follows.

Favorable atmosphere for storytelling in any situation can only be achieved by careful and deliberate planning. In no situation is there greater incentive to make storytelling effective than in the Christmas party. There, through the medium of the story, we may lead boys and girls toward a better understanding and appreciation of what Christmas really means.

POSING

Christmas Pictures

1. The department superintendent has asked this class to prepare a contribution to the Christmas worship service.

2. To recall the Christmas story, the teacher reads from the department Bible the account of the birth of Jesus.

3. The children arrange pictures to show how artists have told the stories of the Nativity, the shepherds, and the Wise Men. They choose one picture from each group to pose.

4. The shepherd picture is again posed after the group has discussed and set up standards for improving their living picture.

5. Books and pictures are studied for correct ideas of costuming. Simple costumes are planned.

6. Hofmann's "Visit of the Wise Men" is posed in the department worship assembly as the teacher reads the scriptural background.

Posing Christmas Picture

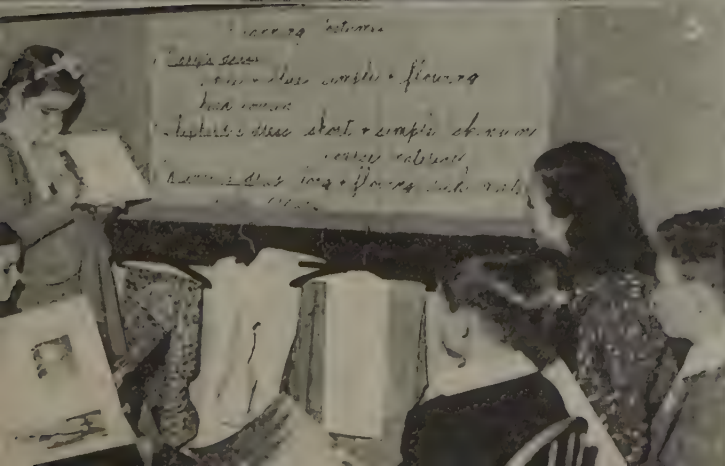
THIS IS HOW WE DID IT:

- AN INVITATION TO HELP WITH THE DEPARTMENT CHRISTMAS SERVICE.
- THE BIBLE NARRATIVE OF THE BIRTH OF JESUS, A NEW APPROACH TO THE OLD STORIES.
- AN ART GALLERY OF CHRISTMAS PICTURES, OFFERING POSSIBILITIES FOR PICTURE POSING.
- THE SECOND AND IMPROVED ATTEMPT AT POSING A SHEPHERD PICTURE.
- BACK TO SOURCE MATERIALS FOR COSTUME IDEAS.
- A WISE MEN PICTURE IN TABLEAU, AN EFFECTIVE CONTRIBUTION TO THE CHRISTMAS WORSHIP.



Arranged by
NAN
HEFLIN

Photographs by
RALPH
BERRY



The Children's Group Keep Christmas

By NAN F. HEFLIN

CHIRSTMASTIME has come again! In its train there follows for church school workers a host of problems and privileges, difficulties, and opportunities to challenge and inspire earnest leaders of children.

Because the observance of Christmas is becoming increasingly commercialized and pagan in spirit, the church must expend more thoughtful effort upon the Christian way of keeping the birthday of its founder.

To the Christian, the season is truly "the glad time of the year." It is the "loving, giving time" to be kept in the spirit of the One whose birth it celebrates. This interpretation can be understood by little children.

Since good will is the accepted keynote of the Christmas season, workers in the Beginner, Primary, and Junior Departments will wisely have a joint meeting as early as possible to plan for a happy, meaningful Christmas experience in the children's departments. Plans should include some shared experiences. The three departments will, of course, participate in the special Christmas offering for the children's homes and homes for the aged. A joint worship service during the church school hour for Christmas Sunday morning would afford an excellent opportunity for departmental sharing of experiences.

Three major emphases for the children's division might include:

1. A new appreciation of the beauty and wonder of the first Christmas.
2. A clearer understanding of why we keep Christmas.
3. A happy and worshipful experience in loving, giving, and serving.

Suggested Activities

Christmas is rich in stories, music, pictures, and poetry. This wealth of material creates a problem of selection. The message of good will, which pervades the season, suggests a great variety of service projects. Again, it is difficult to make a choice.

It is the Christian worker's responsibility to guard church school children from undue excitement and overfatigue. We must choose only those undertakings which children may carry through happily and comfortably in unhurried and unharried leisure. From the following list let us choose a few activities which will help our children understand what it means to keep Christmas.

1. Listen to the Bible stories of the first Christmas. These may be read directly from the Bible to primary and

junior children, or told in the form found in other sources. Many non-biblical Christmas stories are helpful in suggesting desirable ways of keeping Christmas.

2. Enjoy beautiful Christmas pictures to discover how they tell the story of the birth of Jesus. Pictures of Jesus, the boy, helping at home and of Jesus, the man, who "went about doing good," are useful in helping the children realize that the baby Jesus grew up to be the Great Helper. Pictures of children of today keeping Christmas stimulate children to love, and give, and serve others as the best way of honoring Jesus on his birthday.

3. Enjoy the music of Christmas, its carols, songs, and hymns. Sing the old favorites learned other years, but learn one or two new carols. "Silent Night" should be sung and played to beginners. One verse might be taught to primary children. Juniors may learn two verses, letting the song reach a natural climax at that point.

"Away in a Manger," beloved by beginners and primary children, should always be sung to the original German setting.

"O Come, Little Children" is a Walloon carol from Belgium. Its artless simplicity makes it especially suited to primary children. It may be found in *Song and Play for Children*, by Danielson and Conant.

Junior children, who are just entering upon the serious study of geography in the public schools, would enjoy a study of the carols of different nations. "The First Noel," which perhaps originated in England; "Let Our Gladness Know No End," a Bohemian carol from Czechoslovakia; "The Christ Child Is Born," a joyous German carol, and "Bring a Torch, Jeannette, Isabella," a carol from France, are all suitable for junior boys and girls. They may be found in *Christmas Carols From Many Countries*, an excellent collection compiled by Satis Coleman for children and published by G. Schirmer, New York City. Price, fifty cents. The last-named carol is published in an octavo collection called *Standard Christmas Carols No. 2*, by Theodore Presser, Philadelphia, Pennsylvania, for ten cents. Good collections of carols are available in music stores and public libraries.

A meaningful offering song for both older groups would be "What Can I Give Him?" from *Songs for Little People*, by Danielson and Conant.

4. Discuss such questions as why we

keep Christmas, how to keep Jesus' birthday, what changes Jesus' coming made in the world, how we may give gifts to Jesus on his birthday.

5. Use John 3:16; Mark 16:15; Matthew 25:40 in discussions and worship. These Bible verses lend a Christian interpretation to our Christmas giving. Memorize the Nativity passages to use in the dramatization of the first Christmas.

6. Make original poems, songs, and pictures about the first Christmas. Make stories and prayers about keeping Christmas today.

7. Bring a special Christmas money offering.

8. Make simple gifts to show love to others, as cards, blotters, and calendars for parents and adult church friends, mounted Christmas pictures for another department, books of lesson leaflets or story-papers for children in mission schools or hospitals, and scrapbooks for absent children telling why and how we keep Christmas.

9. Trim a small tree and pack a basket of candy, stuffed dates, fruits, nuts, and toys for a needy family.

10. Make a crèche or miniature Nativity scene.

11. Swaddle a doll to use in manger scene of Christmas pantomime.

12. Swaddle dolls and sing "The Rocking Carol," from *When the Little Child Wants To Sing*, as suggested in the new Judson Keystone Course I, Part 1, page 109.

13. Dramatize Christmas stories, poems, pictures, and carols. The Bible stories may be dramatized with action and conversation. They may be pantomimed or posed to accompany the scriptural story. Celia Thaxter's story-telling poems, "The Sparrows" and "Piccola," based on Christmas customs of other lands, may be dramatized. The Nativity pictures lend themselves to picture posing. Some carols may be pantomimed by a small group while the other children sing.

14. Plan to share Christmas party with parents.

15. Decorate department room.

16. Plan a worship service, such as the following, to share with parents and other children's groups in the sanctuary on Christmas Sunday.

A Children's Service

CHIMES. "O Come, All Ye Faithful."
MUSIC. Pastorale from "Messiah," Handel.

(Please turn to page 27)

When the Child Is READY for the Nursery Class

*The third in a series of articles on
the work of the Nursery Department*

By DOROTHY NICHOLS DOLBEY



Ralph Berry

THERE is much more implied in this above title than one would think at first glance. If we start with a child at birth, we learn that he has neither the nervous machinery nor the experience necessary to receive and use the impressions of the outside world. This, then, is our first premise—we must wait for physiological maturity. By the time the average child is a year old he has improved his motor co-ordination to such an extent that he can sit alone and can imitate many simple activities. In addition he may be walking erectly and he can follow simple commands. He has progressed far from the newborn babe who spends most of his time sleeping and eating. Physical maturation then is necessary before the child can develop emotionally, mentally, and socially. He must be able physically to communicate with others both in language and in locomotion before we can expect much control in his emotional and social development.

By the time the child is two years of age, we find that he is able to converse in short sentences with a small vocabulary. He has acquired sufficient control over his muscles to be able, for example, to go upstairs by himself, he can walk and run, play with blocks, toss a ball. He enjoys simple pictures and story-books. His attention span is so short that he is not interested in any long detailed stories. As a rule the two-year-old forgets things easily and quickly so that the old saying of "out of sight, out of mind" is quite applicable to him. He may weep when his mother or father leaves him, but he soon forgets and busies himself with the children and toys around him. This fact should be remembered by parents and teachers for it simplifies that first day that the child enters the nursery class. As long as the child is coddled, he will sob brokenheartedly. But if we want to develop self-reliance we must begin when he is young. The two-, three- and four-year-old child is in the most plastic stage.

The child of two also should have established certain habits necessary for his admittance into the social world. He should have attained bladder control during the day and be fairly well on the way toward night control. His rest periods should be a regular part of his living and he should be independent in feeding himself. Thus we see that the child's physical growth has made great strides.

What about his social development? The child at birth is neither social nor unsocial—he merely "responds to stimulation." Gradually he acquires the necessary nervous growth. We who are parents and teachers must provide an environment that not only will take care of a child's physical growth, but one that will help him to attain self-development and self-realization in his social relationships. We parents and teachers must give careful guidance to children. We must realize our mutual responsibilities—we must each know the other's job and work together. We must know modern educational methods and how to apply them to each individual child, for each child must be guided, not put into a mold.

Socially the baby is a great imitator—he smiles when he receives a smile; he cries if another child near him cries. He seemingly has no "recognition of a kindred or hostile spirit." When he is two and is placed with other children, he busies himself in solitary play although there are many children around him. It is not until he is three or four that he begins to enter into group play. We must let time be the factor in united group action.

The nursery class provides an opportunity for children of about the same age to associate with each other. It provides a suitable environment for play with, and investigation of, a variety of materials. Throughout life we are constantly striving to acquire techniques which will be helpful in learning to live together. Some of the child's first tech-

nique may be crying or whimpering. It is our job to see that these do not become fixed habits. They will if we give in to them. The first two years of a child's life are concerned with taking, not giving. He has to learn the technique of sharing, and how to become a part of the play of a group.

Each of us strives to become what is known as a socially well-adjusted person. We want to learn ways of thinking, feeling, and acting that will make our living with people pleasant and satisfactory. During this early period of social adjustment we must be on guard lest we expect too much of the child. We must respect the two-year-old's desire for isolation and yet give him the opportunity for group play when he has matured physically to that point.

We come now to the child's emotional growth. Here again physical growth is necessary. Immediately after birth the child shows little or no anger or fear. He lacks the experience necessary for emotional control. We must so pave the way that these experiences are not colored by all kinds of fears. He must be led so that emotionally he is ready for a group.

So often a only child has had no opportunity to play with companions his own age. He lives in an adult world surrounded with adult sized furniture, and adult ideas of play. Suddenly he is put into a child's world and he either is terror-stricken without his adult support, or he becomes enraged after he finds the children will not give in to him the way his grandparents or parents do. He is completely bewildered and begins to cry nervously. He longs so to become one of the group! On the other hand, a child who has been forewarned will adjust perfectly, providing he has not been allowed to cry for his parents even when very tiny.

For example, from the time of infancy Jimmy was allowed to be handled and to go visiting. He became so accustomed to people that he never cried

when his parents left him to go out. His question "Where are you going?" even before he could talk was always answered simply but completely. He was never just left behind.

Each time that Jimmy asked his parents where they were going and was told "to church school," or "to church," he always wanted the same answer. "When you get to be three years old, Mommie and Daddy are going to take you to nursery class at our big church." This was wonderful. "At nursery class you will play with blocks, play with the other children, sing and hear stories." Soon going to church school and church became a favorite story. Always Jimmy asked for the same descriptions of getting dressed, of riding in the auto, and arriving at church school. About a month before he was three, his parents decided to take him to church and show him just where his nursery class was located. Three different times he was taken on errands to the church and he became quite familiar with the building and the crowds of children and adults. Then came the Sunday he was three—to go to church school was his greatest birthday gift. When he arrived with a grinning face he immediately said, "Good-bye" to his parents and trotted off to play with the blocks. Before the hour was over he had looked at everything in the room and did not want to leave. He felt grown up and independent. No praise could add to his own pleasure and the realization that he was "a big boy."

The only thing Jimmy did not investigate was the ten minutes of story and song. His teacher wisely did not urge him. She realized that he was too busy getting acquainted with his surroundings. He was too preoccupied in having a good time by himself and he was left to enjoy it. The teacher and parents knew that when Jimmy was physically and socially ready to listen, he would.

We only begin to know little children when we understand them and provide for not just their physical needs but their mental and social abilities as well. The nursery class environment is planned solely for the child. It is an hour in length which is just right physically, otherwise provision for short rests would be necessary. Its furnishings and equipment are planned to stimulate self-reliance and self-confidence. Here one finds a calm, unemotional approach and an atmosphere which helps the child to acquire a variety of social attitudes. With children his own age he quickly learns self-discipline and the respect for the rights of others. He develops courtesy, reverence, and a deep-felt understanding only through our courtesy and understanding of him. Children will lead a joyous life only if we parents

and teachers participate in their life as joyous companions.

Just when is the child ready for nursery class? Many educators believe that certainly not before two and a half years is he neurologically ready for the excitement and tension that are ever present in a group of children. With wise and thoughtful attendants he is left to his solitary ways. His teachers realize that he needs the opportunity for group activity when he is physically, mentally, emotionally, and socially ready and, being wise, they bide their time. They know that the first five years of a child's life are the most important from the standpoint of training and they are ready to supervise that training.

"NO ROOM For Him in the Inn"

By ALMA JONES

LONG ago Mary and Joseph came to the inn at Bethlehem and asked for shelter. The landlord sadly shook his head and said, "There is no room in the inn." And so it happened that the Saviour of the world was born in a stable.

Peculiarly enough even in this day and age we face a similar situation. Numerous placards in rooming houses and apartment buildings bear this bold assertion: "For Rent—No Children Allowed." Many of our Sunday schools announce, "We have no facilities to care for children under three." Nursery class teachers do not like to accept children under three because they cannot direct a nursery class and care for little babies at the same time. How often do we hear the cry among church workers, "No room for the tiniest ones." But at the same time our churches go in debt to build expensive auditoriums with fine organs, public-speaking equipment, air conditioning, even modernistic lighting effects, while our little ones (if brought) are pushed off in some small corner where those in charge are expected to accomplish the impossible, that is, create the homelike atmosphere necessary to the development of the babies.

Only a small percent of the babies enrolled are brought to Sunday school, of course, and that is as it should be. We should be mindful, however, of the importance of providing adequate space for them when they do come.

A partial solution to this problem has been worked out in a large church in one city. One of the largest classes for women saw the need of a nursery to help the mothers in their class who had to bring their little ones, if they attended. Being unable to get the idea

across to the proper authorities they proceeded to crowd three baby beds in the rear of their classroom where mothers could use them for their babies, during the class session only. Then these enterprising women informed the leaders of the church that if at any time they saw fit to arrange for a nursery elsewhere they would be glad to donate the three beds for their first equipment. The church soon realized the need for a better accommodation for "our citizens of tomorrow" and found a way to meet it.

Department stores and even the larger picture theatres long ago adopted a method of caring for children to aid mothers. Why not the church? We, too, should try to meet this need by working diligently and untiringly toward a nursery class and church nursery in every church. No matter what size the church, if it is a growing concern, there will be babies. Let us not feel that when asked by mothers and fathers, "If we come to church, what can we do with baby?" we must reply in the vein used by the innkeeper: "I'm sorry, there's no room in the church."

TEACHING PEACE IN A WORLD AT WAR

(Continued from page 19)

tresses, destroyers, machine guns, and when public opinion is overwhelmingly committed to the program of armaments, the decision to teach our children to put their trust for lasting peace in other defenses is not one to be taken lightly.

Whatever may be our view regarding the necessity for temporary compromise because of the immediate situation in which we are now involved, there must not be any confusion in the expression of our ultimate purpose nor any holding back in our offering of the full measure of devotion to make this purpose prevail.

The program for carrying out such a purpose in the religious education of children must be a new program. There was a time when we felt we could lay foundations for world friendship through singing songs of other nations, playing games of other nations, hearing stories of boys and girls of other nations, and so on. We are now faced with the problem of helping our children to love the Germans and the Japanese in spite of the reports of almost inconceivable brutality in Poland, of savage bombings of defenseless Chinese towns, in spite of lies, and utter disregard for treaties, in spite of maimed children, in spite of the cruelties and oppressions which we find so revolting. Nor can we escape our difficulty by saying, "Propaganda!" The well-authenticated facts do not permit this way out of the problem.

(Please turn to page 32)

Christmas Activities with Beginners

By LENA WEISENFELDER

BECAUSE of the limited time, workers with beginners must start early to prepare for this greatest of all festivals for children. The Sunday following Thanksgiving is none too soon to begin. With the spirit of giving and sharing still in our minds, we began to plan for Christmas giving and sharing. The words of our Thanksgiving song were easily changed to one about Christmas. "On Christmas Day if you want to be happy give something away."¹ This was sung as we worked on gifts or planned gifts. Sometimes it was used spontaneously as we worked and again as we were gathered for fellowship and worship. Other favorite songs used were "A Glad, Glad Day,"¹ and "Away in a Manger."² "Bells"² also was enjoyed. "Away in a Manger" is used in most weekday kindergartens and the children are familiar with it. They love the familiar. After telling the story about the angels' message to the shepherds the teacher may sing "Glory to God in the Highest."² "O Holy Night," by Adam, was used also for appreciation. It was indeed a happy sight to watch twenty little faces rapt, listening, and looking at the violinist as she played this music on the Sundays preceding Christmas. The primary teacher said her group had listened also, so the following Sunday they were invited to share the music with us, then join in singing "Away in a Manger."

We did not insist that all the children make gifts although most of them preferred to do so. Some wanted to make decorations for the room. Bells of different sizes were made from red construction paper. Stars were mounted on cardboard, then covered with tin foil and hung from the cords of the window shades. (Nearly everyone wanted to make a star.) Christmas trees were cut from green paper and pasted on the windows. Chains of silver and gold paper were made for the tree. The children trimmed the tree and had their own ideas about how it should be done. This was done during the expanded session.

On the second Sunday the crèche was set up, using the figures which told the first part of our Christmas stories. As some of the children worked on gifts, another group with a helper shared in this activity. During the fellowship and worship service one child said, "Let's talk about that" (the crèche). One Sunday, as we worked, we heard our primary friends singing, "Away in a Manger." It was Jane again who said,

"Hear what they are singing? Let's sing with them." Without stopping our work we also sang.

During all of the pre-Christmas season there was little said about Santa. A worshipful atmosphere seemed to prevail. The Sunday before Christmas and the day after our party this atmosphere still remained. As the children came, last minute touches were given gifts which had been started. They were wrapped and tagged. After all had gathered we again assembled for fellowship and worship. We listened again to the violin after which we prayed, thanking God the Father for Jesus. Our favorite songs were sung again. Following this we put on wraps (the children's building does not connect with the main building). We were going caroling. We paused to sing for our primary friends, then, as we entered the corridor of the main building, we started singing. Immediately there appeared from the office, our friends, the pastor, treasurer, secretary, and organist. Their faces expressed delight at once. The church organist was asked to play for the children "Away in a Manger," which she did gladly. We listened, then sang with the organ. This

also gave us a chance to see the Christmas decorations in the sanctuary. From there we went to several of the adult classes and standing outside the doors we sang. In nearly every case the door was opened and an expression of appreciation given.

One of the leaders of the men's class heard us and was especially anxious to have us visit his group. We did not want to disturb the teacher just at the closing time. After visiting several other groups we returned just after the teacher had finished. In talking with one of the members later, he said, "I thought it had been prearranged, because the teacher had just said, 'Let the little children come unto me' (Mark 10: 14) when your group came in." He said again, "It was a most fitting closing to the lesson." This made us especially happy. The children were not at all self-conscious, but entered wholeheartedly into the activity. Many expressions of appreciation were given later by those who had heard. There had been no drilling as for the old-time Christmas entertainment. It was a service which the children greatly enjoyed. We used only the two songs, "A Glad, Glad Day," and "Bells," with the exception of "Away in a Manger," when we sang with the organ.

THE LASTING GIFT

By Helen Tate D'Abo

What shall we give our girl and boys
Besides the usual Christmas toys?

What can we give that will remain
'Til Christmas comes around again?

The most loved dolls and trains will
break,

And tall, block houses small hands
make

Topple and fall.—But Christ will en-
dure,

And through the years grow sweet and
sure.

So we shall give our children three
A Christmas planned for memory.

The simple, lovely manger scene,
The soft light of a candle's gleam,

And in the hush of Christmas Eve
The wondrous story we believe

To be the sweetest ever known,
That through the years more loved has
grown.

Woven through fun and toys and tree—
Christmas with Christ—their memory.

THE PARTY

Not the least of Christmas activities is the party; a time for things we cannot do on Sunday. The early comers worked on gifts as on Sunday. A few preferred this to playing games, but when we gathered for music all were ready. The songs we used on Sunday were sung, as were songs used in weekday kindergarten. The ever favorite "Jingle Bells" was used. Each child was given a small bell which had been fastened on a rubber band, to place on his wrist and ring as the song was sung. Simple refreshments, consisting of a small-sized paper cup of ice cream and a cookie for each, were served. Helpers prepared the table while the children sang. There were Christmas stories, too. After the refreshments each child picked up his napkin, cup, and wooden spoon and placed them in the wastebasket. There was no extra work for teachers or sexton later. The universal favorite, "musical chair," was played before going home. Children and teachers all seemed to enjoy a not overstimulating party.

¹ Songs for the Pre-School Age.

² When the Little Child Wants To Sing.

³ "Thanksgiving Joy," from *Worship and Conduct Songs for Beginners and Primaries*.

As the Primary Children Worship

By MARGARET S. WARD

IN a very special way Christmas belongs to little children. There is no other time of the year to which they look forward with more anticipation. It is a season that can be so rich in spiritual values: wonder, mystery, beauty, love, joyous sharing. Worship may be natural and very real amid the flickering candles, the fragrance of evergreens, the familiar music of well-loved carols, the beauty and reverence of stories and pictures of the first Christmas, the joy of planning happy surprises for others. Every primary leader will seek to help her children to sense the true spiritual meaning of Christmas as the birthday of God's Son and to show their gratitude for God's gift by sharing their happiness, joy, and good will.

The worship theme we selected for December is "We Remember To Thank God for Christmas."

1. We Remember What Christmas Means

PREPARATION FOR WORSHIP. As the children enter their room let them find many evidences of preparations for the Christmas season: real Christmas greens with which to decorate their room; favorite Christmas pictures to be hung; books of Christmas stories, poems, and pictures to enjoy in the reading corner; materials for making Christmas pictures and posters, gifts, or tree ornaments; figures to arrange in a Christmas crèche or manger scene; records of Christmas carols to play on the victrola.

FOR THE WORSHIP CENTER. One Christmas picture may be chosen by the children or the crèche may be used. Make the setting as beautiful as possible with greens and lighted candles.

QUIET CHRISTMAS MUSIC. "O Little Town of Bethlehem."¹

CONVERSATION. For what happy day have we been getting ready this morning? Why do we have Christmas every year? What happened on the first Christmas Day? How may we please God most at Christmastime? Will he be happy if we think only of the gifts we are going to receive? Or would he like us to remember that it is Jesus' birthday and that we may give him the very best birthday gift by trying to make someone else happy?

A CHRISTMAS POEM.

FAVORITE CHRISTMAS SONGS.²

"O COME, ALL
YE FAITHFUL"

PRAYER by the leader. We thank you, God, for sending the dear little baby Jesus. We wish to remember always that Christmas is his birthday. Help us to find many ways to be kind and loving and to try to make other people as happy as we. Amen.

OFFERING.

CHRISTMAS STORY, if desired. "Why the Chimes Rang,"³ or "Remembering Christmas."⁴

2. We Remember To Praise and Worship at Christmastime

FOR THE WORSHIP CENTER. Use a picture of the shepherds, such as "Arrival of the Shepherds," by Lerolle, or feature the shepherds in the Christmas crèche.

JOYOUS CHRISTMAS MUSIC. "Hark! the Herald Angels Sing," or "While Shepherds Watched Their Flocks by Night."¹

FAVORITE CHRISTMAS SONGS.²

LEADER. Why do we like to sing at Christmastime? Is it not because we are so happy and wish to praise God? Many of the songs we sing at Christmastime are called carols. A carol is a song of great joy. I am going to read from the Bible the very first Christmas carol ever sung. It is the song the angels sang to the shepherds out on the hillside the night when Jesus was born.

CHRISTMAS SCRIPTURE. Luke 2: 8-20.

PRAYER worded by the leader and repeated by the children.

OFFERING.

ANOTHER SHEPHERD STORY, if desired. "The Shepherd Who Didn't Go,"⁵ or "Dan, the Shepherd-Boy."⁶

3. We Remember To Give at Christmastime

PREPARATION FOR WORSHIP. Working on the gifts which the children have decided to make.

THE WORSHIP CENTER. A picture like "The Worship of the Wise Men," by Hofmann, or the figures of the Wise Men featured in the crèche.



Babbitt-Loder

QUIET CHRISTMAS MUSIC. "Silent Night, Holy Night."¹

FAVORITE CHRISTMAS SONGS.²

CONVERSATION about how happy we are when we plan to be loving and kind and to share with others at Christmastime.

A CHRISTMAS POEM.

There's a wreath hung up in the window,
And Christmas is not far away,
And we both want all little children
To be happy on Jesus' birthday.

We've taken some toys from our boxes,
Good things we really can spare;
We're going to give them to others,
For things are the best when you share.

—MYRTLE B. CARPENTER

or

A STORY ABOUT CHRISTMAS SHARING. "The Jar of Rosemary,"⁷ "A Merry Christmas,"⁸ or "Finding Christmas."⁹

LEADER. Today I am going to read from the Bible the story of the first Christmas gifts which were brought to the baby Jesus. It is the story which goes with the picture in our worship center.

CHRISTMAS SCRIPTURE. Matthew 2: 1-11.

PRAYER asking God to help them to remember to be loving and generous even as the Wise Men were so long ago.

OFFERING SONG.

4. We Remember the First Christmas Day

FOR THE LEADER. This is Christmas Sunday. Perhaps your children will join in a special service with the rest of the church school. Explain any parts of that service they might not understand. If possible, arrange for them to participate in some way, either by singing one of their songs or taking part in the Christmas pageant. You may prefer to celebrate Christmas Sunday in your own room. The children might invite their parents or another department and plan a more formal service of worship.

JOYOUS CHRISTMAS MUSIC. "O Come, All Ye Faithful."¹

CALL TO WORSHIP.

God so loved the world that he gave his only Son.

CHRISTMAS SONGS.²

THE CHRISTMAS STORY FROM THE BIBLE. Luke 2: 1-7,

or

THE CHRISTMAS STORY DRAMATIZED by one or several classes,

or

ENJOYING THE CHRISTMAS PICTURE in the worship center, such as, "Holy Night," by Correggio, or "Everybody's Brother," by Tarrant.

PRAYER thanking God for the gift of his Son Jesus and asking that as they celebrate Christmas Day this week they may remember that it is Jesus' birthday.

A FAVORITE CHRISTMAS SONG.²

5. We Wish To Remember Christmas in the New Year

CONVERSATION. Let the children tell about their happy Christmas experiences. Christmas is such a happy time for us all that many children think they would like to have it every day in the year. Remind them of the new year which comes this week and of the resolutions many people like to make at this time. Help them to see that if they try to be loving and kind and helpful and unselfish every day they are really remembering and keeping the Christmas spirit. Tell a New Year's story.

A NEW YEAR'S STORY. "Happy New Year"⁹ or "The Brightest New Year Bell."¹⁰

A PRAYER FOR THE NEW YEAR, repeated by the children after the leader.

Now that the New Year's on its way,
I think I'll make resolves today.
I'll try to keep my room all neat,
And helpful be to chums I meet.

I'll try to help my mother more,
And willingly go to the store.
I'll try to study harder, too,
And each day something good I'll do.

But best of all I'll try, won't you?
To keep these resolutions, too.
And I know if I try and pray,
That God will help me every day.

—GRAYCE KROCH

SINGING CHRISTMAS SONGS.²

¹ Familiar carols may be found in any hymnal.

² The children may choose their favorite Christmas songs from the books used in the department.

³ Raymond M. Alden, in *Why the Chimes Rang and Other Stories*.

⁴ Mary K. Berg, in *More Primary Worship Programs*.

⁵ Jay Stocking, in *The City That Never Was Reached*.

⁶ Ethel M. Patterson, in *Children's Leader*, December, 1935.

⁷ Maud Lindsay, in *The Story Teller*.

⁸ Jeanette E. Perkins, in *Primary Worship Guide*.

⁹ Mary C. Odell, in *The Story Shop*.

¹⁰ Mildred H. Comfort, in *Children's Leader*, January, 1938.

THE CHILDREN'S GROUP KEEP CHRISTMAS

(Concluded from page 22)

SONG. "Silent Night."

PICTURE INTERPRETATION.

Lighted Nativity Picture, "Madonna of the Chair," Raphael.

Story of Picture. Beginners' teacher.

SONG. "Away in a Manger," Beginners.

CHRISTMAS STORY WITH TABLEAUS. Primaries.

Nativity. Luke 2: 1-7.

Shepherds. Luke 2: 8-20.

Wise Men. Matthew 2: 1-11.

CAROL. "O Come, Little Children," Primaries.

VERSE. John 3: 16.

SONG. "Tell Me the Stories of Jesus."

VERSE. Mark 16: 15.

OFFERING SONG. "What Shall I Give Him?"

DRAMATIZED CAROL. Juniors.

"Bring a Torch, Jeannette, Isabella."

HYMN. "Joy to the World."

CHIMES. "Hark! the Herald Angels Sing."

Explanation of Service

"O Come, All Ye Faithful," played by the organ chimes, would be an effective call to worship. If this is not possible, the melody might be played on the piano an octave higher than it is played for singing. If the loud pedal is held down throughout and the keys are played rather forcefully, a clear ringing tone similar to church chimes is produced.

If the beginners have been enjoying favorite Christmas pictures under a light, they will be glad to share this happy experience with their parents and the older children. A small three-panel screen may be placed in the middle of the platform. A shaded light should be fastened to the upper edge of the center panel. Directly under the light the picture will be hung.

The children should gather around the picture naturally, just as they do in their own room. They may sit in a little informal group facing the lighted picture with their backs to the audience. A teacher will sit in a low chair at one side.

When the room is darkened, all eyes will be directed toward the lovely lighted picture. The teacher will then read slowly and distinctly by the light of a small hand flash, the simple story of the picture from the child's lesson leaflet, or from the art appreciation reader called *Great Pictures and Their Stories*, Book 1, by Lester.

After this childlike picture appreciation story, while they are still looking at the lighted picture, the beginners may sing their best-loved Christmas song,

Martin Luther's "Away in a Manger." Just as they finish, the lights should be turned on to enable the beginners to return to their seats.

When the screen is removed, a manger scene arranged by the Primary Department will be revealed. As the congregation gazes upon the simple tableau of Mary, Joseph, and the Child in the manger, a good reader, perhaps an older junior, standing at the side of the platform will read from the Bible the Nativity story in Luke 2: 1-7.

Four primary children dressed as shepherds take their places on one side of the Nativity group. The reader very impressively reads the shepherd story, Luke 2: 8-20.

Matthew 2: 1-11 follows as three primary children dressed as Wise Men present their gifts at the other side of the manger.

After this simple pantomime of the Christmas story, all of the primary children should gather around the manger to sing the lovely Christmas carol, "O Come, Little Children."

At this point it may be wisest to permit the beginners to return to their own room to safeguard them against fatigue or overstimulation.

The next part of the service is designed to give everyone a chance to participate.

A speaker—the pastor, a teacher, or older junior—should lead the group in the recitation of John 3: 16. This leader should remind the people that they have gathered together to honor Jesus' birthday. He should speak briefly of how the baby Jesus grew to be the Great Helper, who went about doing good. At this time it would be helpful to let the group stand and sing "Tell Me the Stories of Jesus."

It is suggested that the group quote the Great Commission, Mark 16: 15, before the offering.

The offering song, "What Shall I Give Him?" offers a natural opportunity for a prayer of dedication.

If the Junior Department stresses carols and carol-singing this Christmas, the junior contribution to the service might take the form of a dramatized carol. The charming French carol, "Bring a Torch, Jeannette, Isabella," can easily be pantomimed by a small group. The rest of the juniors would sing the carol. The primary manger scene would serve as the focal point of the dramatization.

"Joy to the World" would conclude this happy worship experience on a note of real Christmas feeling. The standing congregation might be led by the juniors at the manger and those around the piano. All should go out reverently as the chimes play, "Hark! the Herald Angels Sing."

Junior Worship Services

December: "Christmas Everywhere"

By DOROTHY W. PEASE

CHRISTMAS is a season which substitutes love for hate, peace for war, joy for sorrow. It is a time when people of all races and all circumstances are united by a common bond. It has been told that on Christmas the soldiers in the World War sang carols and decorated trees in the trenches and that in some instances they exchanged gifts with their enemies.

In these days when it is so easy to speak harshly of other countries, it is well to remember what they have contributed to our Christmas in art, song and story. The first four services make use of pictures, carols, and legends from England, France, Germany, and America, and the fifth Sunday carries our Christmas traditions to the mission fields.

"The Road to Bethlehem," by Sikes (pamphlet), *Everywhere, Everywhere Christmas Tonight*, by Annie Sills Brooks, *One Thousand and One Christmas Facts and Fancies*, by Hottes, and other books in the public library will give ample material for these services.

1. "England Helps Us To Celebrate Christmas"

Worship Center. "The Star of Bethlehem," by Burne-Jones, or "The Annunciation," by Hacker, should be placed where it can be seen by all in the room. This may be framed with evergreen roping or a small holly wreath may be hung on each side. Since carolers are associated most closely with England, a small vested choir may be seated on both sides of the picture.

Worship Service

QUIET CHRISTMAS MUSIC. "Pastorale," from "The Messiah," by Handel. (Although Handel was born in Saxony, he spent most of his life in England and composed most of his music there.)

CAROL. "The First Noel."

MARY'S SONG OF JOY. Luke 1: 28-33, 46-55.

CAROL. "Joy to the World."

PRAYER of joy and thanksgiving.

CAROL by Junior Choir. "God Rest You Merry, Gentlemen," or "Christians Awake! Salute the Happy Morn."

CHRISTMAS IN ENGLAND.

Christmas in England used to be a season of revelry with the burning of the Yule log, the serving of the boar's head and the flaming plum pudding. The celebration became so hilarious that for a time its observance was forbidden.

The Christmas traditions have been revived but not in as riotous a fashion. From England have come many of our favorite carols. "Waits," or carolers, sing from door to door and are often invited inside for refreshments. Christmas cards originated in England about one hundred years ago.

(For an interpretation of "The Star of Bethlehem" see *The Gospel in Art*, by Bailey.)

CAROL. "Hark! the Herald Angels Sing."

OFFERING SERVICE.

2. "France Helps Us To Celebrate Christmas"

Worship Center. "The Arrival of the Shepherds," by Lerolle, is an appropriate picture for the worship center. A crèche may be introduced in the setting, if desired, since its use developed largely in France.

Worship Service

QUIET CHRISTMAS MUSIC. "Adeste Fideles."

CALL TO WORSHIP.

"Oh come, let us worship, and bow down:

Let us kneel before the Lord our maker."

W. Henry Bolter



CAROL. "O Come, All Ye Faithful." (Written in Latin by a Frenchman in the early part of the eighteenth century.)

PRAYER.

THE SHEPHERDS ADORE HIM. Luke 2: 8-20.

THE STORY OF THE CRECHE.

More than seven hundred years ago Francis of Assisi, an Italian monk, stopped on his way to Rome to spend Christmas in the little village of Greccio. He was very sad because the people did not know about Christmas, so he planned to observe it in a way which they would not forget. He and a friend built a stable in which he put the manger, living cows and sheep and real people to represent the holy family. The villagers and families from the countryside came with their flaming torches to see the Bethlehem stable and to hear the friars sing the songs which Francis had written for them.

Many years later the people of France began to make miniature manger scenes and often had them in their churches. At midnight the folk of the village took their torches or candles and went to the church to see the crèche, as the Nativity scene is called, and to worship the Christ child. The lovely carol, "Bring the Torch," describes such a scene.

CAROL. "Bring a Torch, Jeannette, Isabella."

OFFERING SERVICE.

3. "Germany Helps Us To Celebrate Christmas"

Worship Center. "The Worship of the Magi," by Hofmann, and "Mary with the Child," by Dürer, are well-known pictures by German artists. Lighted candles may be placed on either end of the table. This will be an appropriate Sunday to have the department tree set up, since the origin of the Christmas tree is generally conceded to Germany.

Worship Service

QUIET CHRISTMAS MUSIC. "Stille Nacht."

PROCESSIONAL. "We Three Kings" (not a German carol).

THE MAGI BRING GIFTS. Matthew 2: 1-11.

POEM. "We Open Here Our Treasures," Hines. (*Quotable Poems*, Vol. 1.)

CAROL. "Away in a Manger."

GERMAN LEGEND. "The Little Stranger." A poor woodcutter and his wife were

sitting before the fire one stormy Christmas Eve when they heard a knocking which at first they mistook for the wind. Opening the door they saw a little child, shivering and wet from the storm. They gave him food and a warm bed.

During the night they were awakened by strange music. A light led them to the window and in the yard was the child surrounded by a bright light and standing beside a little fir tree covered with lights and laden with nuts and fruit. Ever after that the people of the village put candles in their windows to guide the Christ child on Christmas Eve and to welcome him to their homes.

CAROL. "Silent Night, Holy Night."

PRAYER.

OFFERING SERVICE.

4. "Celebrating Christmas in America"

Worship Center. "O Little Town of Bethlehem," by Brooks, or a modern Madonna will make a beautiful setting.

Worship Service

CAROLS. "It Came Upon the Midnight Clear," "I Heard the Bells on Christmas Day."

POEM. "Everywhere, Everywhere, Christmas Tonight," by Phillips Brooks.

SIMEON RECEIVES THE BABY JESUS. Luke 2: 21a, 22b, 24-33.

CHRISTMAS IN AMERICA.

The celebration of Christmas in the United States varies with each section and the national backgrounds of its people. In the South the day is ushered in with firecrackers, sky rockets and cannon salutes. In Alaska there is a ceremony of carrying the star from house to house. In Boston, Mass., carolers, after the custom of England, sing carols on the street corners.

Our Puritan ancestors brought from England a distaste for revelry on such a holy day, so passed a law forbidding its celebration and, for nearly two hundred years anyone who ceased to work or who feasted on Christmas could be fined five shillings.

Today we try to remember the true meaning of Christmas. Amid our feasting and our giving of gifts we try to realize how great was the first Christmas and to feel Simeon's joy by receiving Jesus into our hearts.

CAROL. "O Little Town of Bethlehem."

PRAYER.

OFFERING SERVICE.

5. "Helping Others To Celebrate Christmas"

Worship Center. Several Nativity pictures by oriental artists will be found in *Each with His Own Brush*, by Fleming. The Roman Catholic fathers in China did not like Catholic art, so asked Mr. Ch'en to paint a Chinese Madonna.

He said he did not know how a Madonna should look, so he was given a Gospel of Luke to study. He was so impressed by this story that he became a Christian and changed his name to Luke Ch'en.

Worship Service

One of the classes may plan this service, using as much material as possible on the celebration of Christmas on the mission fields. Articles in back copies of *Missions* show how Christmas decorations, dramas and gift giving have been introduced from America by our missionaries. If the department is studying China or has designated its Christmas offering for a special missionary, it may confine this program to that field.

LIVING Christmas Cards

By LOUISE B. LINDER

THE juniors had an opportunity to plan a part of the Christmas program to be given on a week night for the whole church school. The leaders were anxious that the juniors' contribution should have meaning for the children participating as well as for the spectators, old and young. Already the children had a store of knowledge of Christmas stories, songs, and poems. Also the leaders knew how much junior children love "to dress up." How could we combine this knowledge and love of costuming? We preferred not to ask them to learn new material, for the time was short and children as well as teachers were busy with the Christmas rush.

Then we remembered some successful "living pictures" that we had prepared several years before on Children's Day. Perhaps we might adapt this idea to Christmas by making a frame for the pictures like a Christmas card and having Christmas scenes portrayed.

The children were enthusiastic about the idea. A number of Christmas cards were shown to the group so that they might choose several to pose. After discussion five pictures were chosen, with as much variety as possible: a manger scene with Mary, one of the Wise Men offering their gifts, one of the shepherds, a Christmas tree with children decorating it, and a group of children caroling.

Costumes and properties were taken from our costume closet, and children were chosen to represent the various people in the picture. We experimented in posing them as they were in the pictures, and the children went home taking the costumes with them to be fitted, pressed, and brought back the next time.

A carpenter was asked to help us construct the frame. Having no regular stage, it was necessary to make some-

thing that could be used on our platform. A movable platform about 8 feet 6 inches square was used as a base. From this posts were erected at each corner about 6 feet high. These were fastened together at the top with strips of wood. The two sides and back were covered with an old curtain, heavy enough so that the light would not show through. An opening was left at the back in the middle; this opening would be placed at a door on the platform for entrance. Across the front a piece of theatrical gauze, made of several widths stitched together, was stretched tight. Around the edges white oilcloth about 10 inches wide was tacked to make the frame. Letters were cut from red construction paper to read "CHRISTMAS GREETINGS" and these were placed across the top and bottom. Tall red candles, also of paper, were fastened to the frame at each side and decorated with green paper holly leaves. The frame was then wired for two small floodlights, one at the top left front, and the other at the bottom right front. It was planned to use different colored lights on different pictures to give variety to them and add to the effectiveness. For this purpose gelatine paper in cardboard frames to fit the floodlights was secured.

As the next rehearsal was the final one, we tried to have all the properties ready. The children were dressed carefully and properties for each picture piled together so that scenes could be changed rapidly. To change the scenes the lights inside the frame were turned off and only the spotlight focused on the outside of the card was left on. In this way, the motion of changing the set could not be seen.

It was planned to have soft music, a medley of Christmas tunes, played during the changing of scenes. For each picture a verse or poem already familiar to the group was chosen to be given by one of the children.

Our program follows:

MANGER SCENE (blue and yellow lights), "Away in a Manger."

WISE MEN (purple and red lights), "We Three Kings of Orient Are." (Recited.)

SHEPHERDS (blue lights), "The Shepherd Boy," a poem.

CHILDREN AT TREE (yellow lights), "Oh, Tannenbaum."

CAROL SINGERS (red and yellow lights), "Joy to the World."

The program was one that was remembered long. It was bright and colorful and "Christmasy," yet it had the true spirit of that great day in it. The children took part reverently and happily, feeling that they were helping those in the audience to appreciate the true meaning of Christ's birthday.

Because Jesus Came

By MARGARET S. WARD

INTRODUCTION

IN this five-week study the juniors may discover some of the ways in which the coming of Jesus has made a difference in the world, and how they can show in their personal living the attitudes toward others that Jesus lived and taught.

Goals

All juniors have made some study of Jesus' life and teachings.

Through this study we hope the juniors may achieve some of the following goals:

1. A realization that the coming of Jesus has made a difference in the lives of many, many people and in the world.
2. A growing knowledge of the reasons why his coming has meant so much to the world.
3. A desire to manifest in their own lives some of the friendliness, helpfulness, and consideration for others that Jesus revealed in his life.

Adapting the Unit to Your Group

Your first task will be to read through the entire unit, both the material for you here and for the boys and girls in their story-paper, *Juniors*. Probably you will decide that your juniors can follow the plans suggested with very little change. Sufficient biographical material is given to make it unnecessary to use any outside sources. If, however, your group enjoys looking up its own material, additional information for their reports may be found in the two books listed below.

Victories of Peace, Gill and Pullen. Price, 50 cents. (Ten stories of friendship in action. Most of the Christians described are still living.)

White Corpuscles in Europe, Hunter. Price, 75 cents. (Stories of five Christians who have been courageously bearing faithful witness in Europe to the way of love and peace and good will. One died this past year, but the other four are still carrying on.)

The place where you may need to make the most adaptation is in the choice of the Christmas service project. Several possibilities are suggested, but perhaps none will suit your group. Find out if a project is being sponsored by your own church or by the junior department. You may be able to fit in your plans with theirs.

The Unit's Major Activity

We are suggesting that the juniors might like to make a wall frieze as an

activity to continue throughout the unit. This can be as simple or as elaborate as your group may wish. The most suitable material for the background would be large sheets of brown wrapping paper or newsprint, fastened together with gummed paper. Three types of pictures will be needed:

1. Pictures of Jesus doing kind deeds: healing the sick, feeding the hungry, being friendly to women and children, teaching. Many suitable ones should be found in old Sunday school materials, or new ones may be purchased from the Perry Picture Company or The American Baptist Publication Society. For titles, sizes, and prices, consult their catalogs.

2. Pictures of people who have followed Jesus' way, such as David Livingstone, Adoniram Judson, Kagawa, Dr. Grenfell, George W. Carver, James Aggrey, Jane Addams, and Muriel Lester. Small pictures of several of these people were printed in *Juniors* for March 10 and March 24, 1940.

3. Present-day pictures of people doing kind deeds, such as those available in newspapers, magazines, old Sunday school materials and story-papers.

Session 1. December 1 JESUS SHOWS THE WAY

In this first session the juniors may discover how Jesus' coming has made a difference in the world because he himself showed the better way to live by his own attitudes and teachings.

The Adult Leader Plans for the Session

Before the junior leader comes to plan his meeting with you, be familiar with all the material given here and in *Juniors* for November 24. Then discuss with him each detail of the program, giving whatever guidance he may need in preparing for his meeting.

Note the several places where you may help in this first session. The principal part you will take is in directing the Bible study.

Session Outline

AS THE JUNIORS ARRIVE. Working on the True-and-False Test.

QUIET MUSIC.

HYMN. "Tell Me the Stories of Jesus."

INTRODUCING THE UNIT. (By junior leader.)

THE TRUE-AND-FALSE TEST. Read through each statement, letting the juniors tell whether they think it to be

true or false. Numbers 1, 2, 5, 7, 8, 9, 10 are all *true*. Numbers 3, 4, 6 are *false*.

TOPIC INTRODUCED. (By junior leader.)

BIBLE STUDY. "Jesus Shows the Way." (Directed by adult leader.) Can you think of at least two different ways in which Jesus showed people better how God wished them to live? (By his teaching and by the example of his own kind deeds.)

What did Jesus himself say he had come into the world to do? What did those who wrote the story of his life report that he did? (Ask two juniors to read Luke 4:18 and Matt. 9:35-36. Follow this with the junior's report, "The People of Jesus' Day See the Difference." Let them list as many of Jesus' kind deeds as they remember.)

Did Jesus' teachings differ from some of the old teachings of the Jewish religion? How? The place where we can see this best is in the Sermon on the Mount. There Jesus first reminded the people of some of their ancient laws and then went on to show how he had come to teach them a higher way. Today we have time to contrast only two of these old laws with Jesus' teaching. (Look up Matt. 5:21-22 and 38-42. Discuss its meaning. Have the junior's report, "Some of Jesus' Teachings That Were Different." Close with the thought that these are just a few of the reasons why Jesus' coming has made a difference in the world by changing people's ideas, attitudes, and practices.)

PRAYER. (By a junior.)

OFFERING.

WORK PERIOD. (Guided by adult leader.) Start work on the wall frieze. See the suggestions in the Introduction. The first section may be called "Jesus Shows the Way." Choose a junior who prints well to make the title. One group may look through old Sunday school papers and religious calendars for pictures of Jesus teaching and doing kind deeds. Another group may arrange and mount the pictures. Each picture should have a suitable label written or printed beneath it.

CLOSING HYMN. "O Master of the Loving Heart."

Session 2. December 8 WAYS OF LOVE AND FRIENDLINESS

In this second session the juniors may discover how others have followed Jesus' ways of love and friendliness and how they may show his loving, friendly spirit in their own lives.

The Adult Leader Prepares for the Session

Go over the plan for the meeting with the junior leader. Note that much of the program should be in the hands of

Baptist Leader

THE JUNIOR SOCIETY

the juniors. Your contribution will be to lead the discussion and to direct the work period.

Session Outline

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "Joyful, Joyful, We Adore Thee."

PRAYER.

HYMN. "My Master Was a Worker."

TOPIC INTRODUCED. (By junior leader.)

SCRIPTURE. Luke 4: 38-39 and 7: 36-50. (Read by two juniors.)

REPORTS INTRODUCED. (By junior leader.)

REPORTS. (By several juniors.)

1. "Friend of the Friendless."

2. "Loving Helpers of the Sick."

HYMN. "O Master of the Loving Heart."

DISCUSSION. "How Can We Follow the Ways of Love and Friendliness?" (Led by adult leader.) What people in Jesus' day needed love and friendliness? (The sick, crippled, lonely, sad, poor, hungry.) Are there any people like these whom we might help today? (Encourage the juniors to think of those in their own family or neighborhood to whom they could be more loving and friendly. Mention specific things, as visiting a shut-in, reading to a grandparent who may be nearly blind, playing with a convalescent brother or sister, inviting a new child to play with them. Remind them that the joyous Christmas season is coming soon, but that this may be an unhappy time for some unless others like themselves show Jesus' spirit by doing something to help and cheer them. Present several activities from which the juniors may choose one or two.) The following list is only suggestive:

1. Planning and giving a Christmas program of carols, stories, or a dramatization to a group in some near-by institution.

2. Making scrapbooks, filling stockings, or decorating small Christmas trees for the children in the hospital.

3. Planning a Christmas surprise for some war refugees in our country.

4. Making Christmas greetings for the shut-ins of the church.

5. Playing Santa Claus to a family of children.

OFFERING.

HYMN. "I Would Be True."

WORK PERIOD. (Guided by adult leader.) Divide into smaller groups. One group may continue work on the frieze. The second section may be called "Followers of the Way," and may include pictures or clippings about real people like those mentioned in the reports, and pictures of juniors doing kind deeds. Other groups may start work on the Christmas projects chosen.

Session 3. December 15

WAYS OF PEACE

In today's session the juniors may learn that Christians still follow Jesus' principles of peace, despite war, and that there are many ways in which juniors may help to bring peace throughout the world.

The Adult Leader Gets Ready for the Session

Thoughtfully and prayerfully consider your own attitude toward the ways of peace. All of us have prejudices and at times show unchristian attitudes. But, should we not be as realistic as Jesus and as these noble followers in Europe and Asia, seeking God's help in keeping our hearts free from hate and doing everything we can to relieve the sufferings caused by war and to promote the spirit of peace? Do we not have a definite Christian responsibility to educate our boys and girls, who will be the leaders of the world of tomorrow, in the ways of peace?

Session Outline

QUIET MUSIC.

HYMN. "Jesus Shall Reign, Where'er the Sun."

TOPIC INTRODUCED. (By junior leader.)

SCRIPTURE INTRODUCED AND READ. Luke 2: 13-14; Matt. 5: 9; 5: 43-45; 26: 47-52. (By junior leader and four juniors.)

HYMN. "In Christ There Is No East or West."

INTRODUCTION TO SPECIAL REPORTS. (By junior leader.)

SPECIAL REPORTS. (By four juniors.)

1. "A German Peace Worker Who Waits."

2. "A Worker for Peace in Japan."

3. "An English Peacemaker."

4. "Picks and Shovels Instead of Guns."

A PRAYER FOR PEACE. (By a junior.)

DISCUSSION. "Can We Follow the Ways of Peace?" (Led by adult leader.)

Do we ever quarrel or fight? What would be the peaceful way of settling our differences? (Refusing to fight, walking away, sometimes giving in.)

We cannot stop countries from going to war, but can we not refuse to hate those who thus become "enemies"? What can we do for those made homeless or hungry by war? (Giving money or other gifts, sending good-will messages.)

Why is it harmful to play "war" and other games of violence? What are better ways to spend one's time? (Becoming friends with children of different nationalities living near us, reading about how much good people in other countries have done and how we depend

upon them, collecting dolls, souvenirs, or stamps from many nations.)

Will it help to pray for peace? Who will give us strength and courage always to stand for the ways of peace?

HYMN. "A Prayer for Peace."

WORK PERIOD. (Directed by adult leader.) Activities may be carried on by individuals or in small groups, as seems best.

1. *The wall frieze.* Look for clippings in newspapers or religious magazines describing peace activities or those promoting good will by helping war refugees to find homes in this country. Add these to the frieze.

2. *The Christmas projects.* Continue work where necessary.

3. *Peace resolutions, poems, prayers.* Some juniors might draw up resolutions about peace or write poems or prayers about peace. Add these to the frieze.

4. *Gifts for war refugees.* Consult your local Red Cross or Refugee Committee about the kind of things most acceptable.

Session 4. December 22

WAYS OF JUSTICE AND GOOD WILL

In this fourth session, which comes three days before Christmas, we would help the juniors to discover how much happiness and joy come into the world when people follow Christ's teachings about justice and good will.

The Adult Leader Prepares for the Session

Read over the program material here and in the December 15 issue of *Juniors*. The kind of Christmas projects you have chosen may determine how much of this material you can use. Talk over with the junior leader any changes that must be made.

Session Outline

JOYOUS CHRISTMAS MUSIC. "Joy to the World!" (By pianist.)

CALL TO WORSHIP.

CAROL SINGING. Three or four favorite carols.

PRAYER.

OFFERING.

TOPIC INTRODUCED. (By junior leader.)

BIBLE STUDY. (Directed by junior leader.)

HYMN. "O Master of the Loving Heart," or "Jesus, Our Teacher and Master."

REPORTS INTRODUCED. (By junior leader.)

REPORTS. (By four juniors.)

1. "A Follower of the Golden Rule."

2. "A Good Samaritan Who Made Room for Everyone."

3. "A Follower Who Chose To Be Poor."

4. "A Friend of Little Children."

HYMN. "O Master, Let Me Walk with Thee."

ANOTHER TRUE-AND-FALSE TEST. (Directed by adult leader. See Pupil's Material.) Numbers 1, 3, 5, 7, 8, and 10 are *true*. Numbers 2, 4, 6, and 9 are *false*. Use this test as the basis for a discussion on how juniors may put these principles of Jesus into practice in their own lives. Close with prayer asking God to help them always to follow the ways of justice and good will.

WORK PERIOD. (Guided by adult leader.) All Christmas projects underway should be completed today. If there is time to work on the frieze, pictures of followers of the ways of justice and good will may be added. Additional clippings may be found and mounted also.

CLOSING HYMN. A favorite Christmas carol.

Session 5. December 29

THE WAY LEADS ON

In the last session of this unit we wish the juniors to face some of the changes that still need to be made if Jesus' coming is to mean all that it should in the lives of the people of the world.

The Adult Leader Plans for the Session

Be familiar with all the material suggested here and in *Juniors* for December 22. When you meet with the junior leader to talk over plans, help him to see how he can make this closing meeting, and especially the worship service, reverent and impressive.

Session Outline

HYMN. "May Jesus Christ Be Praised."

WORK PERIOD. (Directed by adult leader.) The wall frieze should be completed. The juniors taking part in the closing service may practice reading or reciting their Scripture passages. The junior leader may arrange the worship center, if this has not been done.

HYMN. "My Master Was a Worker."

TOPIC INTRODUCED. (By junior leader.)

DISCUSSION. "The Difference Jesus' Coming Has Made in the World." (Led by junior leader.)

HYMN. "Father, Lead Me Day by Day."

INTRODUCING THE SECOND DISCUSSION. (By junior leader.)

DISCUSSION. "The Way Leads On." (Directed by adult leader.) Ask the juniors to mention some things they think are still wrong in our world. (Disease, hunger, loneliness, poverty, poor housing, war, race prejudice.) This is because not everyone is a follower of the way, nor are all who pro-

fess to be followers as faithful as they should be. Challenge the juniors with the thought that they will be the leaders in the world of tomorrow. They can prepare themselves to be the best leaders if they promise now to be loyal followers of Jesus, trying to show in their own lives the friendliness and consideration for others that Jesus revealed.

HYMN. "O Master of the Loving Heart."

CLOSING WORSHIP SERVICE.

Quiet Music.

HyMN. "Joy to the World!"

Scripture. A summary of Jesus' attitudes and teachings, read or recited by several juniors.

Story. "If There Had Never Been a Christmas." (By a junior or adult leader.)

Prayer.

Closing Hymn. "Just as I Am, Thine Own to Be," or "Lord, I Want To Be a Christian."

TEACHING PEACE IN A WORLD AT WAR

(Concluded from page 24)

No, we must look at the facts, not evade them.

But, having looked at them, can we then build a program dynamic enough, reasonable enough, appealing enough, to enable our children to think of the Germans and the Japanese as their brothers, as children of a common Father, over whom he yearns in the same love which he shows us? Can we, in the midst of patriotic enthusiasms engendered by the present situation, lead our children soberly to consider the responsibility of our nation for the present world agony? Can we help them accurately to evaluate the social and individual sins of our own people as factors in the present world catastrophe? Can we lead them to a sense of sincere repentance even in this day? Can we lead them into a genuine determination to change, in the areas where they are living, conditions of racial discrimination, class unkindness, social injustice? Can we lead them sincerely to desire to have that mind in them which was in Christ Jesus "doing nothing through faction or through vain glories, but in lowliness of mind, each counting other better than himself, not looking each . . . to his own things, but each . . . also to the things of others."

Can we thus, through a program to which we are wholeheartedly committed for ourselves and in co-operation with our children, achieve what might be thought of as a tiny nucleus of peace in the midst of a world at war?

Can we through addressing ourselves specifically to those situations in which we actually can make a difference, through relieving suffering, sharing pain, removing injustice, experience for ourselves, and help our children to experience a sense of peace, the sort of peace of which Jesus spoke when he said, "My peace I give unto you"? He was not speaking of ease, or comfort, or release from the hardships of life. He was speaking rather of an inner peace that comes from wholehearted commitment to a way of life grounded in love, an utter devotion of all one's capacities toward the realization of that way of life for one's self and for others, no matter what the cost in suffering, loneliness, persecution.

Persons in whom this peace dwells are, in the present world tragedy, the only hope of world healing. Perhaps slowly, but surely, their influence will spread and a real, not a superficial peace, will ultimately come to the world. This peace will not be maintained by force, as was the peace of the Roman Empire. It will not be maintained by economic pressures as was the precarious peace of recent years. It will be, rather, the peace of God, a peace that will endure because it is rooted in genuine love and active good will toward one's fellows as brothers and in a sense of the universal Fatherhood of God.

If this way of utter devotion to the ideal of love seems a hard way in which to lead our children, we must remind ourselves that the way of Jesus has never been an easy way. It led him to the cross. It has led many of his most devoted followers into personal suffering and disaster. And yet, as we view the way of Jesus against the background of nineteen centuries of history, it becomes clear that Jesus was right. His way is the only way whereby men and nations can be saved. Perhaps at this Christmastime we shall see more clearly the relation between the angels' song at Bethlehem and the cross of Calvary. Perhaps we shall see that humanity's deepest yearnings, the yearnings for peace and joy and good will, are to be achieved only through the high devotion of those who are willing to suffer for their realization.

We are reluctant to think in such solemn terms as we consider our happy hearted children in the midst of their Christmas toys. But have we any right to attempt to hide from our children the nature of the universe itself or to fail to interpret to them the way of life which alone can bring to them and to others true happiness? Are we brave enough, are we ourselves strongly enough committed to the Christian way of life to lead our children therein? It is the only way to peace.

Young People's Leader

HOW To Make Uniform Lessons LIVE

I WAS brought up on the Uniform Lessons! Whether this is a boast or a confession, the reader of the following discussion must judge for himself.

My topic has been assigned to me. And I must haggie that I think it absurd for us to strive to make the Bible or any part of it "live." It is very much alive in and of itself. I never have found it to be other than of gripping interest for students of whatever age, if only its real meaning and circumstances are allowed to speak for themselves. The real problem is how to make *our teaching* live; or, in different words, how we teachers may avoid obscuring the vitality of the Bible and its profound meaning for this troubled day of ours.

But one more qualification before we plunge into our problem: What do we aim at in our Bible teaching? If my judgment is not in error, based as it is on many years of Sunday school experience both as student and teacher and on acquaintance with current lesson helps, the usual objective of the elementary Bible teacher is indoctrination, not education. My teachers—and I recall them

with love and respect—singled out words or phrases to be used in their obvious or even in parabolic or allegorical meaning on which to base a homily about some ethical or religious doctrine. This they hurled at us with earnestness and conviction, hoping that presently we might be brought to that emotional experience, which our group regarded as "conversion," and then nurtured in the "Christian life." If I mistake not, this is still the objective of the great majority of church school teachers. And I am not in the mood to scoff. This is excellent. Indeed, if one makes allowance for some crudity and inadequacy in my wording, it is beyond a doubt the real and the eminently worthy purpose of all religious teaching. We aim to influence and mould life, more specifically, lives.

However, we have gone about it in the wrong way. We have tried to set the capstone without having laid the foun-



By WILLIAM A. IRWIN

dations or built the supporting walls. We have been in the position of the ancient wise man, Ahikar, who at the challenge of the Pharaoh blandly went about building a castle in the air. It is a high tribute to the vitality of the truth with which we deal that we have achieved anything better than dismal failure.

The foundation of character is truth. Indeed, not to revive the ancient heresies which made salvation dependent on knowledge, it may be claimed that all human conduct from its simplest direction to its most serious decisions is shaped by truth, real or assumed, by the ascertainable relevant facts, one may say. It will be seen then how basically important in the religious life is religious knowledge. And right here has been the characteristic and the most serious weakness of Protestantism: we have not *taught*. Our typical religious institution has been the pulpit, not the school. We have sought more to persuade the will than to inform the intellect. The inevitable result has been exactly what we see before us: this country, probably the greatest stronghold of Protestantism, is riddled with spurious religious sects. The more absurd they are, the greater, it would seem, is their prospect of winning converts.

If we put our chief stress upon emotional appeal, it is a fair presumption that sooner or later a better spellbinder than we will come and take our hard-won converts right out from under our eyes. We have not really taught the

Ellis O. Hinsey





As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led to thee.

As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him whom heav'n and earth adore,
So may we with willing feet
Ever seek the mercy seat.

—WILLIAM C. DIX

Bible, but have used it as a repertoire of emotional appeal; our people as a rule are dismally ignorant of the nature and the contents of the Bible and the principles of its interpretation. They have no basis for resisting the specious appeal of claptrap interpreters. Bad as that may be, however, the really serious result of our neglect to teach is that our people are deprived in large measure of the positive values of the Bible. It is a much greater, more interesting, and more vital volume than is commonly understood.

The difficulty of making the Uniform Lessons the basis of a really biblical education in the sense in which we have been speaking arises from their disconnected and brief nature. True, this is not so pronounced as it was some years ago, for the lessons commonly indicate a whole chapter or even two as the basis of the week's study and discussion. Yet the fact that some ten or so verses of these chapters are selected as of special significance sufficient to be printed as "the lesson" predisposes heavily to perpetuate the old error that primarily, if not exclusively, this fragmentary passage is considered by the teacher and the class. As a matter of fact, the entire chapter, or the two, would still be too brief for effective teaching. The Bible must be taught in large sweeping outlines of background and thought into which the details of exposition may then be fitted. To attempt to teach a mere scrap without first laying broad and deep a foundation of facts out of which this passage grew is but to continue all the evils of an earlier day less fortunate than ours in the resources available for the Bible interpreter.

So then my answer to the problem of "how to make the Uniform Lessons live" is simple; and all else I shall go on to say is merely an expansion of this thought: teach them as living! That is, teach them as a part of the actual life of their times, as expressions of the problems and the thinking of men and women like ourselves and facing practical, realistic issues astonishingly like our own. In doing so, the teacher will make the happy discovery that he is not only much

more effectively imparting Bible knowledge, but also is exciting an interest unknown before and, best of all, is accomplishing religious results beyond his previous hopes.

Now it becomes apparent how far from simple is this prescription. It makes heavy demands on the equipment of the teacher. For it implies a broad knowledge of Bible life and times, and the skill to bring this to bear effectively on the particular passage that becomes the subject of discussion for the moment.

The teacher should know the geography of Palestine and its relation to the neighboring lands of the Near East. If he knows it he will inevitably employ it, for he will find therein a wealth of material for the enrichment of his teaching. Indeed, there is scarcely another single field of biblical knowledge that will so generously lend reality and interest to Bible study. Palestine is a remarkable little land, so different from what we are prone to picture in this country of wide expanses, far-spreading plains and rolling hills. We often misunderstand completely the meaning of biblical references and allusions to the features of the land; still worse, we miss completely the vividness that they could impart to our teaching. How dull is a recital of the names Nazareth, Capernaum, Cana, even Jericho, and Jerusalem until we picture them in their true environment among the rugged hills of Galilee, looking down upon the great Plain of Esdraelon, or, in the case of Jericho, deep in the stifling cleft of the lower Jordan Valley. Can you see Jerusalem high on the forbidding Judean plateau, whence close by on the ridge of Olivet you look far down across the wilderness of Judaea (the desert of the temptations) to the thin line of the Jordan and the Dead Sea where the view is bounded by the mountains of Moab blue in the distance? One might run on in description of this wonderful little land, where the Bible took written form. I find myself almost wishing this were a paper on the geography of Palestine, but we must turn back to our proper subject.

Unfortunately, it will be possible for

only a small percentage of teachers of the Uniform Lessons ever to visit Palestine, an experience that would be beyond calculation in its value for their teaching. The knowledge of which we are speaking must be secured second hand. Happily, there is available a mass of excellent material. First must be mentioned a good series of biblical maps, important for the teacher's own study and in his teaching. As well, a good book on the geography of the land is indispensable. There are a number of these; but some parts at least of that classic work, George Adam Smith's *Historical Geography of the Holy Land* should be required reading for every Bible teacher. His chapters on "The Place of Syria in the World's History," "The Climate and Fertility of the Land," "The View from Mount Ebal," and "The Scenery of the Land and Its Reflection in the Bible," are a delight to read, but as well a positive revelation to one who comes for the first time to this subject.

From the geography, we are led on to the next logical step, a knowledge of the people of the land. We look to see how such a country has shaped the life of its inhabitants. An abundance of illustrations will suggest themselves to the thoughtful student, showing the value of an intimate knowledge of the life of Bible times. How meaningless the description, "Whose fan is in his hand," until we know something of the Palestinian peasant and his methods of threshing and winnowing. How and why does one "gird up his loins and run"? When Jesus and his disciples passed through the grainfields were they treading down some poor farmer's crop? Was it frequent for a city to be "set on a hill," and why? What is the whole significance of the well, so common in biblical stories? What is the way of the eastern shepherd with his sheep? How does the potter work, the carpenter, and the smith? There is scarcely a page of the Bible that does not take on new meaning and clarity through an understanding of the life of the people.

Once again, the best way to secure this understanding is by travel; for in

pite of the seeming modernization of Palestine with paved roads and motor cars, with a hydroelectric plant on the Jordan, a great cement factory steadily pouring into Mount Carmel, and telephones everywhere, the life of the common folk remains little altered. One walks about in city or open field and meets the life of ancient Israel at every turn. But again we must deal with resources available for those who may not make a ship through the "Pillars of Hercules" to pass close under Crete and "Cauda," where Paul's little ship drove desperately before the tempest, and then at length land at Joppa, with its memories of Jonah, or perhaps at the more modern Haifa with its excellent harbor sheltered behind the promontory of Carmel, suggestive of the great triumph of Elijah. There are large numbers of books dealing with life in the Holy Land. A very pleasant little one is Florence Mary Fitch's *The Daughter of Abd Salam*. For more general treatments one may mention such works as Elihu Grant's *The People of Palestine*, and *Palestine in the Time of the Bible*, or Mackie's *Bible Manners and Customs*. But I have no thought of loading this article with lists of good books, indispensable as these are. The point is that the earnest teacher can find a wealth of ready material to enrich his own understanding and thereby his teaching. But here one must not neglect to mention the use of posters. Their value is obvious; and large numbers are available, both as illustrations in books on Bible subjects and as lantern slides. Just one caution: be sure they are based on actual photographs rather than imaginative guesses of some ill-informed artist. The difference is wide!

Then the teacher must have a good grasp of the course of Hebrew history. Fortunately, this is available to a large extent from the Bible itself; if a person is as familiar with the Bible content as he should be, he will not be entirely ignorant of that sweep of events that give background to the separate books. But it will soon be found that mere biblical history must be supplemented from other sources, if for no other reason than that long periods are passed over in the biblical accounts with little or no record. Then, too, in the last fifty or seventy-five years we have learned much about the ancient world in which the life and the career of Israel and the beginnings of the Christian movement were set. The situation demands an accurate grasp of at least the outlines of the general history of the ancient Near East. No one can understand, much less teach, the career of Abraham, for example, without some familiarity with the great civilization of ancient Babylonia and its leadership of the culture of all south-

western Asia. And Isaiah's work is almost completely unintelligible until one knows more about Assyrian imperialism and the meager mention of the attack on Ashdod by Sargon's official (Isa. 20), of the danger of invasion (Isa. 7), and the actual experience of it in Sennacherib's time (Isa. 36-38). Equally, conditions in Palestine in the time of Jesus must be presented in some more definite form that the blanket reference to Roman domination. All this may seem to some a dreary mass of irrelevant and secular facts, distracting attention from the teacher's real task of teaching the Bible. But may I repeat at the risk of tedium, that the Bible cannot otherwise be understood or taught. And the teacher who will make the necessary effort to master these facts will find such illumination as requires no further apology.

One additional demand of this sort: the lesson of the day must not be taught in a vacuum, but in its full context and connection. In a sense, this is merely a gathering up of all I have been saying, for the geography, the people, and the history of Bible lands form the background or the context of every part of our sacred literature. But as well I mean that the section chosen for the day must be set in the total of the book from which it is excerpted. We must overcome the fragmentariness that, as we noted above, is the peculiar besetting sin of the Uniform Lessons. The teacher then must grasp the biblical books as a whole; he must understand their total thought and significance and be able to fit the brief passage under discussion into the whole. The author of the book should be known, in so far as is possible; his times and circumstances should be understood, and the objective he had in writing his book, which in some cases represents really a lifetime of work rather than a single literary effort. This is an immense requirement; happily, it need not be mastered all at once, but can be taken step by step as the course of study moves on through the Bible.

So, there is an outline of my prescription for making the Uniform Lessons live! There are obviously two other vitally important conditions: the teacher's serious purpose and sense of the worth of the Bible for life today, and his native facility in presenting truth with a light and illuminating touch that begets interest. Without these, the best qualifications can produce but a dreary recital of dead facts. It is relevant to comment, though, that a teacher's own eager and enthusiastic interest is the best means of arousing a similar interest in his students. But I say no more on these matters, assuming rather that anyone entrusted with the high task of expounding the Bible already possesses these qualifications.



BEHOLD, A KING SHALL REIGN IN RIGHTEOUSNESS, AND PRINCES SHALL RULE IN JUSTICE. . . . AND THE WORK OF RIGHTEOUSNESS SHALL BE PEACE; AND THE EFFECT OF RIGHTEOUSNESS, QUIETNESS AND CONFIDENCE FOR EVER, AND MY PEOPLE SHALL ABIDE IN A PEACEABLE HABITATION, AND IN SAFE DWELLINGS, AND IN QUIET RESTING-PLACES.—Isaiah 32:1, 17, 18.

But now, how is all this to be done? In other words, I presume my readers—if any have persisted to this point!—are asking, "How is this to be used with my class? How would you do it yourself?" It is a reasonable demand.

First, I should not attempt to do all this at once, nor any one part of it. I should avoid transforming the class period into a lecture on Palestinian geography or history, much worse, into a lengthy discussion of the relation of the Gospel of Mark to that of Matthew. It will be better to teach these matters as they come up naturally in the study of the Scripture passage for the day. The amount of attention given to them will depend upon the age of the class and the total plan of the lesson. The teacher's feeling for the appropriate treatment and his understanding of what he can do with his class must guide him.

Now let us take, for example, the lesson for February 13, Matthew 22: 15-23: 39, of which only 22: 15-19, 20-22, 34-40 is printed with the "Helps." Link this with the preceding lessons in their narrative of Jesus' life. We have come to Jesus' final visit to Jerusalem when he was spending the nights in Bethany and coming down each morning to the Temple. The opportunity presents itself to spend whatever time you may have in locating Bethany and Jerusalem and noting local details of the topography: Bethany is situated on the east slope of Olivet (people still inhabit this (Please turn to page 37)



WE GAVE A Hobby Show

By GAGE WILSON

A HOBBY show offered us an opportunity for a new experience. Some of the young people in our church had read newspaper accounts of such shows in other towns, but none of us had ever attended one. When we decided to sponsor a show ourselves we planned for many of the difficulties involved in its presentation, but scarcely for the success that came to us. We announced a hobby and antique display for two days, afternoons and evenings, but popular request persuaded us to hold it over another day.

The entire community, adults and young people alike, declared our show a success so that we feel encouraged to make it an annual event in our church. The expenses are negligible—ours were less than five dollars—and the profits, in interest and money, are large. One evening when the thermometer dropped below zero we took in more than forty dollars, charging fifteen cents admission.

However, we gave no ordinary hobby show. It was a combined hobby, antique, and art exhibit. We thought that the people we could induce to lend their possessions would come to see the display. And so it was.

We were permitted to use the entire basement floor of the church for the exhibits. One large room we devoted exclusively to the amateur photography and art exhibit; another to various hobbies (mostly collections, stamps, coins, books, etc.); another to knitting, crocheting, quilts, and shawls; and still another to old glass, china, and antiques. Two smaller rooms were completely furnished with early American antiques.

The whole town was interested. People from all the other churches co-operated. Many were so enthusiastic that they attended two and three times, each time bringing friends. Groups even came from surrounding towns.

How did we do it? Several weeks in advance we made a list of every hobby about which we knew. Our list included

autographs, rocks and minerals, stamps, coins, natural history, astronomy, old glass and china, antiques, old Bibles, local history, guns and knives, Indian relics, model airplanes, handicraft, match boxes, archery, scrapbooks, old posters, old prints, curios, relics, old books and first editions, knitting, shawls, quilts, newspapers, and butterflies. We had also the art and the amateur photography exhibit.

For each of these classifications we appointed a chairman to make inquiries about the people who might lend us articles to exhibit. Two or three young people worked with each chairman.

We planned to display not only collections but anything of general interest. Although we made inquiries, we asked no one to lend us anything until about a week before the show. We found this wise because after an event has been widely discussed and given extensive newspaper publicity people are approached more easily. As a matter of fact, after three or four newspaper write-ups many people volunteered to exhibit their collections.

Publicity is the most important item in the success of such an undertaking as this. We had the people of the town convinced days before our show opened that it was to be a worth-while event of community importance. This we accomplished by running two articles a week in the local newspaper. We wrote our own publicity so the paper was glad to print it without charge.

In addition to the committees mentioned it is necessary to have a group to call for and return all exhibits. When

we called for them we made a duplicate list of each item and gave the owner a copy (we used merchants' sales-slip books for this purpose). We also labeled every item before we left the house. This is especially important. Doing it saved us a great deal of confusion in returning the articles. However, if we had asked people to have their collections ready for us when we called we would have saved much time. In several instances we spent as much as two hours in a home while various possessions were being hunted.

We invited the antique dealers in the vicinity to have exhibits. This worked out especially well for they arranged their own displays and brought rare pieces of furniture and old glass that we would have been unable to secure otherwise. Many of these were museum pieces which added much to the interest of the show.

The most difficult task was to arrange the exhibits after we had collected them. This could have been simplified if we had had a definite plan of work. A floor map showing where each classification should go would have been a decided help.

Before the displays have been brought into the church it is best to clear the floor space and to arrange the tables. For most of our displays we used the church supper tables. We covered all tables, with the exception of the ones

CORNSTALK FURNISHINGS IN A MINIATURE SETTING AND TINY DOLLS DRESSED TO PERFECTION PROVED POPULAR. THE CREATIVE HOBBY ALWAYS ATTRACTS ATTENTION



YOUNG PEOPLE'S LEADER

HOW TO MAKE UNIFORM LESSONS LIVE

(Concluded from page 35)

we used for old glass and Bibles, with white paper. On the former we used damask and on the latter purple velvet. These made particularly effective backgrounds.

Our Bible exhibit attracted most attention. We had many Bibles of every type, large folios with family records and small Testaments with print scarcely discernible. There were Bibles printed in this country when the nation was young, and Bibles brought here by immigrant ancestors—most of them heirlooms and many of them well over a hundred years old.

The exhibit of amateur photography attracted almost as much attention as the display of Bibles. The photographers' section required especial effort, and perhaps the largest committee.

The art exhibit should include all the works—not only oil but water-color, charcoal, and pastels—of local artists. Hanging the pictures requires skill and should be superintended by an artist.

All displays should be judged according to classification, ribbons, and honorable mention being awarded in each division. We awarded first and second ribbons in each classification, and also ribbons for the outstanding exhibits in the entire show. We did this the first night for publicity.

Our greatest difficulty arose out of weather conditions at the time of our exhibit. About the first of May—housecleaning and movingtime—would probably be best.

The hobby show paid great dividends to our young people's group in the co-operation and the interest we helped to develop among the people of our community, as well as in the financial gain it meant for us.

TWO PHASES IN DEVELOPING HOBBIES. BELOW, THE CREATIVE HOBBYIST SPENDS HOURS IN FASHIONING HIS TREASURES. MAKING SOMETHING WITH HIS OWN HANDS IS THE IMPORTANT THING. TO THE RIGHT, THE CAMERA FANS HAVE ADDITIONAL PLEASURE IN CLASSIFYING AND ARRANGING THEIR PHOTOS

village) and Jesus would follow the road that winds round the south of the mountain, down into the Kidron Valley, and so up the long and tedious slope to the city. If the pupils know about this, time might be spent on the topography and the plan of the city and the location of the Temple, or on its history and grandeur, its rebuilding a short time before by Herod the Great. Pictures of Olivet, or of the city from Olivet, or of the present "sacred area" on the site of the ancient Jewish temples would be valuable.

Then I would note the parallel passage in Mark 12:13 f. and such other parallels as the entire passage under study offers. This might lead to a discussion of the problems of the origins of the Gospels and the special purpose of Matthew in his writing.

The lesson passage contains a reference to the Pharisees. Who were they? And the Sadducees, mentioned later? Do you know of the existence of other Jewish sects in this period? Mention of the Herodians will require some account of the Herodian dynasty, which you might consider at another time rather than crowd too many facts into one lesson.

We meet Caesar in this lesson. Which Caesar? What relationship did Palestine have with Rome during the period that this lesson discusses?

We come next to the evident hostility to Jesus. Why should this develop? (The teacher's answer will indicate the thoroughness with which he has studied the life of Palestine in the first century A.D.).

Jesus' answer to his inquisitors may be considered next. What does he mean in verse 21? Does Jesus say that his followers should have no part whatever in politics? Must we leave city government to dishonest politicians?

In verses 34 to 40 we find Jesus quot-

ing to the Pharisees two scriptural passages. Do you know where to find them? What significance did they have for Jewish people? What meaning do you find in the fact that the second passage comes from Leviticus, the most legal of the legalistic books of the Old Testament? What do you deduce from this incident of Jesus' interpretation of the nature of religion, and his attitude to the ritual system of his day? Are these antitheses with us now? Which side do we actually take (not in mere lip service) in the diverse points of view represented in this lesson?

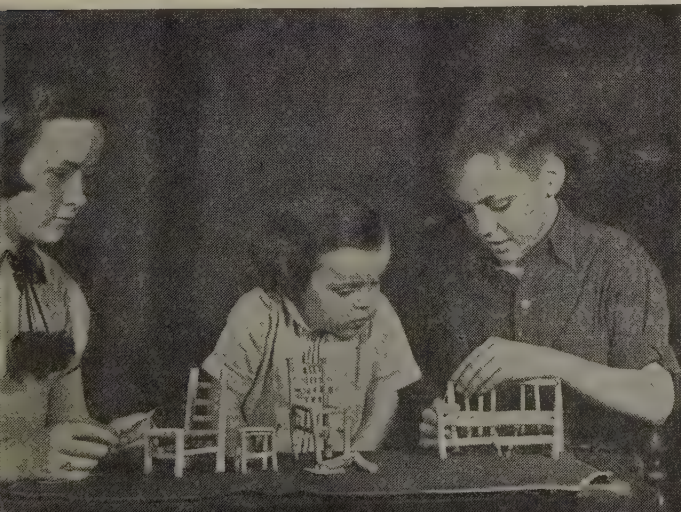
After this period of discussion, a summing-up should follow, and finally assignments should be made for the next lesson. The teacher will need regular periods of reflection when he can consider in his mind the tangible results of his teaching. Only then will he know whether or not the Uniform Lessons are alive for his particular class.

Quarterly Helps on the Uniform Lessons

Studies for the next six months will be based on the Gospel of Luke. The lessons aim to help the pupil to discover the warm human sympathy of Jesus and to learn something of his regard for the earthly welfare of men, and his concern for their eternal salvation. The hope is that by learning of these feelings of Jesus, the pupils will desire to cultivate similar attitudes.

The Intermediate and Senior Class covers the material for junior high and senior high groups. Young people over that age will need *Young People's Class*.

H. Armstrong Roberts



The WHAT and the HOW

of the United Christian Youth Movement

By J. CARRELL MORRIS¹

IN June, 1934, there came together at Lake Geneva, Wis., a group of young people and their leaders. These represented practically all the major Protestant denominational and interdenominational agencies concerned with youth work, and they gathered to discuss their common enterprise as Christians. Out of their unity in thought and purpose, they developed an idea and a Statement of Conviction. The statement concluded: "For us there is no alternative: we give ourselves, and invite others to join us—Christian youth building a new world." On the foundation stone of that statement was established the idea, the United Christian Youth Movement.

Because of the breadth of conception behind the United Christian Youth Movement it is a bit difficult to define exactly. Nationally, it may be explained as the co-operative program emphasis of Protestant Christianity around the idea, "Christian Youth Building a New World." The movement has national organizational manifestation through the Christian Youth Council of North America and the Committee on the United Christian Youth Movement, but the grandeur of the conception of the movement appears in the realization that it goes much farther than mere organization. It represents an attitude and a consecration, so that any attempt by an affiliated national group or a local branch of such a group to follow through the implications of the slogan, "Christian Youth Building a New World," is considered a part of the movement. Two features characterize participation in the movement: (1) the desire and the determination to build a Christian world; (2) Christian action to attain that ideal. A local church group that tries to develop a Christian attitude toward war, a community group that conducts a housing survey, a denominational group that takes a firm stand on racial issues, a state group that conducts an anti-gambling campaign, the National Inter-collegiate Christian Council that raises funds for the relief of Chinese students—all these become part of the United Christian Youth Movement.

Thus the aim of the movement is not to set up a new organization or to establish an all-inclusive program; rather it is to stimulate already existing groups to study and action to the end that the

teachings of Jesus may be practiced in all areas of life. Nor is the movement in conflict with denominational or other group programs, for by its co-operative adoption it becomes an integral part of the programs of all participating groups, and the denominational program is or should be simply a manifestation of the United Christian Youth Movement.

Within the scope of the movement ten problem areas have been set up, not as being all-inclusive of the movement but offering ten sectors of modern life in which the problems to be faced by the Christian forces are particularly critical. These areas include: Personal Religious Living, Facing the Liquor Issue, Helping Other Young People To Be Christian, A Constructive Use of Leisure Time, Preparing for Marriage and Home Life, Building a Warless World, Building a More Christian Economic Order, Breaking Down Racial and Cultural Barriers, Christian Patriotism, and Christian Youth in Missionary Action. Action pamphlets have been developed in these areas to provide a background for the activity of local groups that desire to participate in the movement. These pamphlets have been widely distributed during the past six years.

United conferences represent another method by which the movement may function on a national scale. In the spring and the fall of 1935 a great series of municipal and area conferences across the country attracted some fifteen or twenty thousand young people, who thereby became an active nucleus for the spread of the aims of the movement. In 1936 a national conference was held at Lakeside, Ohio, with more than eight hundred delegates present from forty-three states, the District of Columbia, and Canada. This meeting proved to be a landmark, for out of its comradeship and deliberation came a report that has since been a standard for progressive social and religious thinking among all youth groups. It also led to the constituting of the Christian Youth Council of North America as the youth body representing the movement nationally. This Council met at Columbus, Ohio, in 1938, to evaluate and lay plans for continued progress.

From time to time special activities have been sponsored by the movement nationally for state and local action. For example, each year on Armistice Day co-operating groups are urged to hold peace meetings or demonstrations

in their localities, and each spring a special emphasis on Personal Religious Living is proposed for the Lenten season. Another project was the co-operation of the United Christian Youth Movement in the Spanish Child Feeding Mission of the American Friends Service Committee, whereby sufficient funds were raised to enable Emily Parker to go to Spain as a representative of the movement. The Far Eastern Student Service Fund has been another such project.

It is characteristic of the movement that, although these emphases are proposed and developed by an inclusive national committee, the resulting action is left entirely in the hands of the co-operating units to carry through as they see fit. The successful advance of the United Christian Youth Movement thus depends upon the co-operation of constituent units, and particularly upon the enlistment of local groups, where ultimately action must take place.

But how does a local group become a part of the movement? It is a participant when it builds its program to provide for study and action leading to the building of a more Christian world. This should start with a study of the problems that confront us, from which a selection of a few that apply most closely to your community or seem most critical to the group should be made for inclusion in your yearly program. Intensive study and preparation for action on these chosen themes should follow. Use of the Action pamphlets previously mentioned, which can be secured from the national publishing agency of your group, should be of great help in providing suggestions. Further timely materials should also be available through the regular publication services of your denomination or agency. Out of the study undertaken, there must come some action toward the more Christian world. This may take the form of individual, educational, or group projects. Such projects may be the nationally sponsored ones of the movement, ones promoted by your agency alone, or some developed by your group, but co-operation with the United Christian Youth Movement is not complete unless some constructive action results from your study.

There must also be co-operation with other Christian youth groups. A Christian world will not be built by any one agency that works alone. Indeed, with most projects, it will be found that effec-

¹ Chairman of the United Christian Youth Movement and president of the Christian Youth Council of North America.

The United Christian Youth Movement MAKES PLANS

By BETTY LEHMAN¹

AT Conference Point Camp, Williams Bay, Wis., on Lake Geneva, a significant meeting took place June 25 to 29, 1940. Seventy delegates—young people, adult leaders, executives—representing thirty-four different denominations and youth groups, sat down “to examine and evaluate the past six years of the United Christian Youth Movement, and then in the light of the evaluation to discover how to relate the movement specifically to the needs of 1940 and—most important of all—how to make the movement move.”

¹A youth member of Committee on the U.C.Y.M., from the Disciples of Christ.

Then things began to happen. But more than that, if all goes well and according to the committee planning, things will continue to happen for several years to come.

The Committee on Program and Objectives recommended an emphasis on “clarifying and strengthening Christian beliefs.” So youth conferences of the future will have a place for Bible study, for a study of basic Christian beliefs, and a study of democracy as related to Christianity. The committee further recommended a thorough study of ways for making “Christian living vital.”

In order to meet critical needs of the world with a “sacrificial response,” co-operating groups in the movement will continue to participate in work camps and other reconstruction projects and to co-operate with other secular agencies that attempt to meet the needs of youth.

Interdenominational special youth day observances will be held on Easter, Brotherhood Sunday (the fourth Sunday in February), and on Armistice Day. Local and national radio broadcasts, in relation to these observances, will be planned.

A news letter will go out to all member groups and advise them of current youth action in all fields. It will carry also news of recommended procedures, emergency items and information concerning the releases and the publications of various agencies.

The committee did not stop its work until it had scheduled important future meetings.

1941, The Christian Youth Council of North America, composed of 400 delegates.

1942, The Committee on the United Christian Youth Movement.

1943, A National Co-ordinated Christian Youth Conference of North America.

NEW BOOKS and PLAYS

A CHRISTIAN VIEW OF MARRIAGE. Prepared by the Committee on Marriage and the Home of the Federal Council of the Churches of Christ in America, and the Committee on Christian Family Life, of the National Council of Church Women. 23 pages. Price, 10 cents a copy, or \$6.00 a hundred.

The flippant attitude of many couples
(Please turn to page 41)

“Unto Us a Child Is Born”

By Frances McKinnon Morton

When unto us a child is born
Our hearts are tuned to heavenly things,
We catch a glimpse of parted skies
And feel the rush of angel wings:
New meanings touch the Christmas morn
When unto us a child is born.

When from the deep sweet stream of life
A child has come to share our days
We see the high and radiant star,
We sense the shepherd's strange amaze
And know a shining eagerness
As God himself were standing near
Revealing life's sweet mysteries

Through childhood's vision clear.
The sunshine, golden on the trees,
The sparkle of the morning dew
As seen through children's wondering
eyes
Are miracles all fresh and new.

Ah, thus salvation ever comes
To all the world, to you and me
When we are privileged to live
With childhood's faith and purity.
High heaven shares our Christmas morn
When unto us a child is born.



December Party Fun

By DOROTHY E. CLAYPOOL

THE thought of holding a party in early December is enough to stagger the hardiest party fan. What with buying presents and wrapping them, addressing cards, practicing special choir music or Christmas pageants, learning new carols and planning special surprises for that family the class has been helping all year, not many young people find the extra hours necessary for even a short frolic.

But wait until Christmas Eve! From that time on until after New Year's Day party follows party in short order.

Of course it goes without saying that some time on Christmas Eve and during Christmas Day will be reserved for the family—and you can make a real party of these hours if you will remember to play the pet games that have become sort of traditional with your folks.

Parties for the Carolers

Caroling parties are becoming the order for Christmas Eve. Popular times for caroling are the twilight period and the midnight hour on Christmas Eve, and the dawn of Christmas morning. But whatever the time you will want to get the crowd together at the end for a short session of hilarity. If you prefer the twilight period, you can bring the group in somewhere for a warm dinner. The parties that go out about midnight will look forward to a light but hot snack at the end of their trip, and the dawn carolers will feel the need of a cheerful breakfast when they complete their singing. Table decorations ought to be the traditional Christmas scenes. (*Young People*, for December 17, 1939, carried an article, "A Crèche for Christmas," by Betty Cavanna, that told how to make attractive centerpieces that carry the Christmas symbolism.) Games for these short parties will need to be the kind that can be played as the crowd sits around the table—all sorts of guessing games, rhyming games, nonsense stories, etc. The following are suggestions:

Guess in rhyme. The host or hostess begins the game by announcing, "I am thinking of a word that rhymes with shoe," or some other word equally simple. The guests may not name the word that they think is intended, but they must describe it. For instance: "Is it the color of the sky on a June day?" Probably the reply will be, "No, it is not blue." Someone else suggests: "Is it the noise a cow makes?" And, if it happens that this describes the word in mind, the hostess replies: "Yes, it is

moos." The person who gave the correct description then goes "It," and announces a new rhyme guess.

"Funny Bunny." For another rhyming game, the host or hostess will need a previously collected list. The announcer will call out a description and the answer must be two rhyming words. For instance:

1. An odd little rabbit. *Funny bunny.*
2. A love-sick native of Tokyo. *Sentimental Oriental.*
3. A rude, female adolescent. *Surly girlie.*
4. A young lady from Switzerland. *Swiss miss.*

Make up your own list. It can go on indefinitely.

Information, Please. Of course, the always popular quiz game can be produced for the mental wizards. This really needs no describing.

Parties for the Kiddies

Some groups may be planning a special Christmas Day party for the youngsters in the community. In this case be sure to plan for active games and take care to have plenty of the young people in your group ready to assist in supervising the party.

It is an old English custom to have a pantomime on Christmas afternoon for the youngsters. This may take quite a bit of planning, but the results are worth it. You can act out almost any favorite story or bits of verse—all without saying a word—and let the guests try their minds at guessing what it is all about. You may have to leave your dignity at home in attempting this bit of entertainment.

Maze tag. Strike up a march on the piano and ask a leader to start a grand procession that will take the crowd around the room in circles, squares, and curlicues. End the march by bringing the group down the center in columns of eight. Straighten the lines and separate them so that they are arms' length apart

from their neighbors to the sides and before and behind.

Appoint a runner and a chaser. Explain that when the whistle blows, every one in the rows must clasp hands, then at each succeeding whistle they must drop hands, make a quarter-turn right and again clasp hands, thus forming new aisles. This makes a complicated maze that the runner and the chaser may not break through or duck under. The leader, by using his whistle judiciously, may make this a highly amusing game. When the runner finally is tagged (or worn out) a new couple is chosen to run.

Jacob and Rachel. Why not put this old game in a new dress, by making it appropriate to Christmas? Make it Santa Claus and his reindeer. Blindfold Santa and put a bell on the reindeer—a soft, tinkling bell, not a cowbell. Everyone stands in a circle; Santa, blindfolded, cries out plaintively, "Where are you, my reindeer?" Obviously, the reindeer says nothing, but takes three steps from his position. He has to let the bell tinkle at least once, but then he may muffle it so that he need not betray his position. Santa Claus, of course, makes a dash to the spot where he thinks the reindeer is and if he succeeds in tagging the errant animal, he proceeds to guess the human name of the belled one. The one acting as reindeer may disguise himself as much as he has time for in the short space of time when he is not actively engaged in dodging Santa Claus. Santa, of course, may move around as much as he wishes. He need not call out frequently, but he probably will succeed more quickly if he does.

Parties for Our Own Group

In spite of all the things that youth groups are doing for other folk at this Christmas season, they must find time to get together for an evening of fun and nonsense. All the games that have been suggested for other occasions will fit this party, too. If you have time, plan to include them all—this will give you a variety of active games and the table kind. If you need some other games to round out the evening, here are some more suggestions:

Bubble tennis. Prepare a large bowl of soapy water, to which a little glycerine has been added. You will need also some clay soap-bubble pipes, a table on which is hooked a table tennis net, and several large fans. The players must blow up a sizable bubble, then fan it back and forth across the net. You may have to make up your own rules,



but obviously the one who breaks the bubble furnishes a point for his opponent. It has been suggested that this game can be played as table croquet, but you play it at your own mental risk. Wickets would be pieces of wire standing in spools and the rules would follow the ordinary game of croquet. This game ought to provide enough amusement for any crowd.

Ten Years from Now. Since young people's groups are always so intent on learning the future, perhaps they could really get a thrill out of this one. Three persons are chosen to whisper messages into the ears of all assembled. In the first place, ask the group to arrange their chairs in a circle; then all sit

quietly. The first whisperer circles the room, announcing to each individual the place where the person will be ten years from now. The second whispers to each *the name of a person*, choosing members of the group or persons prominent in the world's news. The third whisperer tells *something that each will be doing* ten years from tonight. After the whispering has ceased, the persons in the circle will announce, one by one, the prophecy that has been made. For example, Miss Jones may state that she will be in Timbuktu with Franklin D. Roosevelt, building skyscrapers. Since each statement will be equally as wild and varied, it is easy to imagine the shrieks of laughter that will arise.

conomic needs, problems of divorce, children, and misguided attitudes toward sex, are discussed. There are important sections devoted to a consideration of religion in the home, the rising interest in education for family life and the future of the home.

If young people are to have a better understanding of the importance to them of happy home life, if they are to study the fine art of living harmoniously together, if they are to be inspired to make of marriage a creative enterprise, educational guidance of this type is needed.

USING DRAMA IN THE CHURCH.

By Florence A. Moseley and J. Edward Moseley. The Bethany Press. 90 pages. Price, 35 cents.

This book has a special appeal to youth groups, particularly where religious drama is a little explored region. It "seeks to bring an understanding of the relationship of religion and drama in the light of historic perspective; discover certain specific values in the use of drama in the modern church; and suggest some ways in which the use of all drama may be related to the larger program of the local church."

The publication could be used either as one of the basic texts in a study course or as a general handbook in a group interested and active in producing religious dramas.

MOONSET. Winner of the second prize in the 1938 Peace Playwriting Contest sponsored by the Religious Drama Council of the Greater New York Federation of Churches. Author, Helen M. Clark. Publisher, Samuel French, New York. Price, 35 cents. One act; time for presentation—thirty minutes. Characters—six men.

Here is a short play that has the dramatic suspense of *The Terrible Meek*, or *Death Takes a Holiday*. Properly acted and directed, it can bring to the audience a strong feeling of the futility of war and an understanding of the only force that can end murderous conflicts—the sacrificial love of Christ. The story of the play can be told simply: a group of English soldiers, trapped in a desert impasse, await destruction with the coming of the morning. Suddenly, for the captain, war becomes what it really is—endless and futile murder. According to his bitter thinking, there is not even a God in whom men can believe to rescue them from the vicious circle. Then, strangely—and with gripping suspense—they are rescued from their precarious position, with the result that they come to understand that God reigns, but that the problem of war is one that men themselves must solve through Christ's message of love.

(Please turn to page 45)

A PIÑATA PARTY

By Calvin Joyner

DO you like a lively, informal, ice-broken party? One where the guests leave in high spirits? Then for your Christmas party try a bit of Mexican revelry. The Mexicans call the frolic *Rompiendo la piñata*, by which they mean, "smashing the bag," or the flower-pot, or the big balloon—or whatever it is they hang up filled with sweets and favors.

Start with a cheap, easily torn bag, something large enough to hold two or three quarts. Tie a cord around the top and leave ends long enough to hang the sack from something high. Then, starting at the bottom, wrap and paste ruffles of colored tissue paper. Cut the strips of paper about two or three inches wide, use only a narrow margin for the glue or paste, and leave a wide ruffle. Above the first ruffle wrap another of a different color, until the whole is covered. Another way to decorate and strengthen the bag is to decorate it to look like a peasant.

Now fill the piñata with nuts, wrapped candies, caramels, gum-drops, bon bons and small favors, but be sure that the favors are not the easily broken type.

When the day of your party arrives hang the piñata in a doorway or from a support in the ceiling. (The Mexicans, because their climate permits outdoor Christmas celebrations, often hang the piñata from a tree or an arbor.) Then provide each guest with a cane or a broomstick and a blindfold. Blindfold one guest at a time and tell him to take a swing at the prize. First let him feel the suspended piñata with the cane, then, while everyone steps carefully out of range, turn the blindfolded "striker" around five or six times very quickly and tell him to take three strokes at the bag. It is against the rules to feel for the target; he must strike in the general

direction where he thinks the object is hanging.

The chances are, of course, that he will miss it entirely, to the great amusement of everyone assembled. Probably a number of the others will have their turns before anyone hits the prize. Even after the first hit is made the paper decorations may hold the piñata together and its contents will not fall. When the break does come, down will go all the contents and everyone immediately scrambles for prizes, candies, and nuts.

Breaking a piñata will break the ice for any party, but be sure to put away all the fancy China, any priceless heirlooms and the family goldfish bowl before you blindfold the first "striker"!

NEW BOOKS AND PLAYS

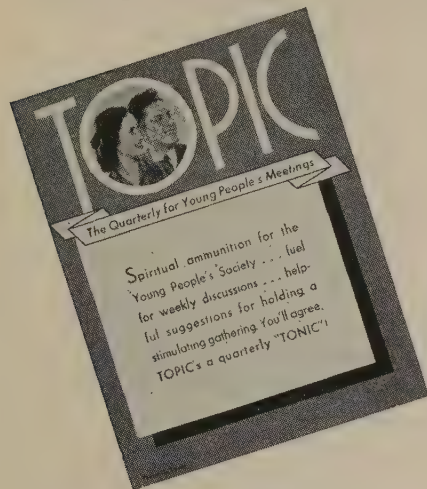
(Continued from page 39)

toward marriage raises certain questions. What is the preparation of present-day young people for home-making? What are their ideals of love and marriage? Do they know that their attitudes have a direct bearing upon their chances for happiness? Confused thinking about the problems of marriage has created a definite need for a clear statement of the Christian attitude on this vital matter.

This booklet, parts of which have been adapted from an earlier publication, *Ideals of Love and Marriage*, is intended "for all who are concerned with the highest values of family life." It should be examined by pastors, leaders of young people's groups and by all Christian leaders. Every layman should read it. Young people contemplating marriage will find it particularly helpful. Problems affecting marriage, such as freedom of personality, tensions, eco-

LOOK AHEAD and Make Plans

for Your Young People's Meetings



THE new young people's quarterly, *Topic*, contains all the material that the average group will need for its Sunday evening meetings. The first issue appeared in October and received an enthusiastic welcome. Especially popular was the offering of two sets of topics—a set of dated topics very fully developed, and a set of alternate topics briefly treated for use as discussion material.

For the convenience of those groups that desire to plan their programs several months in advance, we are printing here a complete list of the subjects that will appear in *Topic* for the first six months of 1941.

First Quarter, 1941

DATED TOPICS

January

- 5 Shall Christ's Cause Be Mine?
- 12 What Baptists Believe—about Baptism
- 19 Personality vs. Property
- 26 A Christian Looks at Education

February

- 2 The Spade Supports the Bible
- 9 Missions among the Migrants
- 16 The Christian and His Country
- 23 Missions—Then and Now

March

- 2 Is Any Race Superior?
- 9 The Church—How Did It Start?
- 16 What Can We Know about God?
- 23 Democracy in Religion
- 30 If Amos Lived Today

ALTERNATE TOPICS

LIFE WORK—a Four-Week Series

- I. The Problems of Choosing a Life Work
- II. Discovering Our Aptitudes and Abilities

- III. Studying the Field of Occupations
- IV. Religious Aspects of Choosing a Vocation

PERSONALITY—a Three-Week Series

- V. Personalities—Originals or Copies?
- VI. Remodeling Our Personalities
- VII. Reading about Ourselves

CHRISTIAN IDEALS—a Three-Week Series

- VIII. Maintaining Ideals in an Unideal World
- IX. Christlike Methods for Christian Aims
- X. Perfection—Impossible but Imperative

Second Quarter, 1941

DATED TOPICS

April

- 6 The Church—How Did It Grow?
- 13 The Promise of a Messiah
- 20 Want Will Not Wait
- 27 China, War, and Christianity

May

- 4 Salvation—from What?
- 11 The Historical Accuracy of the New Testament
- 18 Am I My Brother's Keeper?
- 25 How Baptists Work Together

June

- 1 Is One Religion as Good as Another?
- 8 What Baptists Believe—about Religious Liberty
- 15 Chance or Law?
- 22 Isaiah—A Man Who Saw God
- 29 What Do We Mean by "Home Missions"?

ALTERNATE TOPICS

WORSHIP—a Four-Week Series

- I. What Does It Mean to Worship?
- II. What Can Worship Do for Us?
- III. How To Build a Worship Program
- IV. Some Aids to Worship

TOLERANCE AND FAIR-MINDEDNESS— A Five-Week Series

- V. Setting the Stage
- VI. Getting More Facts
- VII. Widening Our Horizons
- VIII. Preparing To Work
- IX. Reaching Conclusions

A successful meeting must be planned in advance. No group should be content to merely come to a meeting and listen to a few of the members read what is printed in the quarterly. The speakers should be assigned their parts far enough

in advance to permit thorough study and mastery of the ideas contained in them; the speakers then should be able to express those ideas in their own words. A speech that is memorized, word for word, and in someone else's words, is almost sure to be monotonous and artificial. Do not try it! Most young people who say they cannot give talks in the meeting would have to admit that their real difficulty is failure to make adequate preparation. If they read over their material only a couple of times and then try to stand up before the group and reproduce it, they become nervous, forget the most important points and make a miserable failure of the whole thing. What else could they expect? The price of a successful talk is thorough understanding and complete mastery of the ideas to be presented.

Another reason for planning meetings well in advance is that many subjects require the securing of additional material from libraries or even from out-of-town publishers. This is especially true of the discussion type of meetings, material for which is found in the alternate topics in the rear section of *Topic*.

In preparing meetings the leaders will find several advantages in the use of a quarterly rather than a weekly or monthly magazine. The material is made available far in advance of the date it will be used. It is compact and very convenient to use. The price is low so that every member of the group may have a copy, which makes it possible to avoid the nuisance of cutting and pasting and passing around clippings. And in that connection it should be emphasized that every individual who takes part in a meeting should read over *all* of the material for that meeting, so that he knows how his talk fits in with those that come before and after.

Order your copies of *Topic* early and better yet, order them by yearly subscriptions and they will come to you as soon as they are off the press. Then assign responsibility for every meeting as far in advance as is possible or practicable. Some groups print up programs listing the topics and the leaders as much as three or six months in advance. This stimulates interest and increases the leaders' sense of responsibility. The young people's topics and the names of the leaders should be printed from week to week in the church bulletin. Preparation and publicity will improve your meetings.

HELPS FOR THE LEADER

of the Intermediate Society

DECEMBER 1 IT'S SMART TO STAY SOBER

By Myrtle H. Hayward

Scripture: Isaiah 28: 1-7

The first thing to do, in preparing this topic, is to turn to 'Teens for December 1, page 382, and read the general material offered there. Note any assignments that should be made.

The leader must realize that the alcohol problem needs to be attacked through group activity as well as by means of education. Young people can know all the evil effects of drinking and yet remain utterly indifferent to them. If they are engaged happily in group activities, with the group standard set against social drinking, probably they will remain. For this reason every wholesome activity into which young people enter is a protection from the evils of drink. Modern educators know this and they attack the problem accordingly. Allied Youth sponsors "The Allied Youth Post," an organization for youth which presents a varied program. Its active members are avowed total abstainers; those in sympathy but not total abstainers may become associate members. Any church group can incorporate the temperance educational features of the Allied Youth Post, and by thus enriching their activity program, accomplish more than a secular organization can.

Tonight's meeting should help the group to acquire a technique by which they can refuse to drink without offending others. Everything that gives them social ease and aids in overcoming a feeling of inferiority is a protection against drinking.

Suggestions for the Meeting

1. Spend some time in discussing the effect of liquor on auto driving. Ask for suggestions as to the relation between auto accidents and the delayed reaction, poorer vision, etc. See *Alcohol Problems Visualized*.
2. Ask the group to suggest ways to be popular without drinking.
3. Discuss what Mrs. Wieman's remarks (see 'Teens, page 382) have to do with the topic.
4. Ask for incidents where the doctor, the lawyer, and the automobile driver must depend upon their judgment in an emergency.
5. If possible have a report on "Alcohol as Medicine."

Resource Materials

The following is the list of books, magazines, and pamphlets used by the

December, 1940

author in preparing the topic. If you can secure any of them you can enrich your meeting by quoting directly from them. Those marked with asterisks are especially helpful.

Alcohol and Man, by Haven Emerson. Macmillan Company.

Alcohol and the New Age, by Deets Pickett. Methodist Book Concern.

Alcohol Problems Visualized. Prepared and published by The National Forum, Chicago, Ill.

The International Student. See particularly "Has Drinking Increased in the Colleges?" by Roy Breg.

An Old Fight in a New Arena, by Paul C. Carter and Kenneth Cober.

**Alcohol Talks to Youth*, by Howard E. Hamlin. School and College Service, Station B, Columbus, Ohio. (A small booklet packed with scientific information.)

**Sixteen Reasons Why an American Youth Chooses Not To Drink*, by Ernest H. Cherrington, Board of Temperance of the Methodist Church, Washington, D. C.

**Why I Abstain*, by Stewart Patterson.

**Is Moderate Drinking Injurious?* by Deets Pickett.

The last four listed are leaflets sold by the 100 by the Board of Temperance of the Methodist Church, 100 Maryland Avenue, N. E., Washington, D. C. Ten cents will secure all four.

DECEMBER 8 HOW BIBLE YOUTH MET OUR PROBLEMS

By Irene Kenyon

Scripture: Daniel 1: 8-16

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in 'Teens of December 8, page 390. Notice that this material is presented in dialogue form. This suggests that you can plan a series of dramatizations for the meeting.

Perhaps you will not have enough time to cover all the problems considered in 'Teens. In that case, choose those problems that trouble your group most. Dramatize each one of these problems. Appoint a "reader" who will introduce each scene and also read the appropriate Bible verses, then lead the discussion that concerns the application of the Bible passage to the problem. It will be best to select a different "reader" for each problem.

Assign the roles in the various dramatizations far in advance of the meeting. The participants will have their parts

handy in their copy of 'Teens. Each actor should memorize his lines, not read them, and there should be at least one rehearsal with everyone present.

Use in the discussion the questions raised in 'Teens and also, if you wish, the questions listed below.

Conclude each discussion with prayer. Ask someone in advance of the meeting to offer each prayer.

Questions for Discussion

1. Would Phil ever be happy if he resigned from the Peace Club? Do you think his failure resulted from lack of ability or from lack of self-confidence? If he had no leadership ability, how do you suppose he became president? Have you ever "given up" and been sorry afterward?

2. Explain how boys and girls in this country can have as much power as Josiah had in his country. Can a boy or a girl do anything as an individual? What? Do you have in your community any conditions similar to those that worried the Brown young people? Why do they exist? Do the citizens like them? If not, why don't they do something about them?

3. What good does it do "to get even" with someone who has done you a wrong? If you "get even" with him, what is he likely to do to you? What did Christ teach (Matt. 5: 38-48; 6: 14-15)? Would Christ like you "to get even" with anyone? Would David have been as great a man if he had killed Saul when he had the opportunity?

4. What harm would come to Sue if she went to Pat's party? Suppose she received an invitation to a second party, and to a third? What might happen eventually? Do you think that her friendship with Dick would end if she did not go to the party? If he broke off their friendship for that reason, what would you think of him?

5. Do you suppose Mrs. Miller would pay attention to Vera? Although she might not listen to Vera immediately, do you believe that she might think over what Vera told her and eventually be willing to try going to church? If Vera were to fail with Mrs. Miller, should she give up all efforts to win people to Christ? What would have happened to Christ's cause if all the missionaries in the past had been discouraged or frightened by individuals who would pay no attention to them?

For the Future

Since the new year is not far away, ask the group to make some New Year's resolutions growing out of this discussion. For instance, certain members may wish to resolve never to hold a

grudge or to seek revenge against an enemy, or they may decide to try again some undertaking at which they have failed.

The group as a whole may resolve to study further and do something about some evil condition existing in the community.

The Order of Service

Open the service with a hymn, such as "O Star of Truth, Down Shining," or "Thy Word Is Like a Garden, Lord."

After a short explanation of the nature of the meeting, begin the first dramatization. Follow it with the Scripture reading, then the discussion, and finally prayer. Proceed in the same fashion with each dramatization. If you wish, and if there is time, have the group sing an appropriate hymn between dramatizations. Such hymns are "Who Is on the Lord's Side?"; "Gracious Spirit, Dwell with Me"; "Breathe on Me, Breath of God."

Close with one of these hymns.

DECEMBER 15 WHAT IS THE CHRISTMAS SPIRIT?

By Gilbert B. Christian

Scripture: Luke 6: 35-38

This meeting should prepare the minds of all present for a new experience of Christmas. As the young people look more deeply under the surface of the many Christmas customs that surround them today, and as they see and decide which is the real thing and which cheap imitation, they will be better prepared for the topic of next week. That topic, "Properly Celebrating Christ's Birthday," will seek to lead the members of the group to definite action based upon the knowledge contained in this topic.

A Television Broadcast

The topic material in 'Teens of December 15, page 398, is based upon the idea of a television broadcast. We suggest that the room be so arranged that at the front there stands a screen, preferably black, with a small window or opening in it just large enough to show the head and the shoulders of the speaker. It should be wide enough so that there will be room for the announcer and the speaker to stand behind this "scanning screen" at the same time. If you cannot find one screen with an opening, put two together, leaving enough room for the window. Then cover the bottom part of the resulting space with a heavy cloth or a large piece of cardboard. Doubtless one of the boys in the group can fix up a fine television setting.

The topic material adapts itself to an

announcer and the seven speakers interviewed by the announcer. This material should be given out in plenty of time so that each speaker may grow so acquainted with his topic that he can answer the announcer just as a real person does on the radio.

Notice that instead of offering the Scripture first, it should be saved until the end, in order to leave the impression that the real Christmas spirit is found in following out the words of Christ himself. However, this may be read in the early part of the meeting and at the close also if desired.

An Ordinary Meeting

Though the television broadcast could be handled simply and yet add much to the meeting, the topic could be presented in the ordinary way by having a leader take the part of the announcer and call on the various ones from the group to give the answers. But in any event, the parts should have been handed out far enough in advance so that the participants will be so thoroughly familiar with the questions that they can reply in their own words. Emphasize the fact that no one needs to use these exact answers; they are only the suggestions from which the young people can develop their own opinions.

Discussion

If there is time for discussion, here are a few questions that may be used:

1. Which of the things mentioned do you think best represents the true Christmas spirit?
2. Judging from the way Christmas is celebrated among us today, do you think that people as a whole know the real meaning of the Christmas spirit?
3. Name any other things we do at Christmas that may represent the true Christmas spirit better than the things we have discussed?

Advertising

The advertising committee should give good publicity to this meeting. It would be well to have several posters up in the church wherever they will be seen by young people of your age group. Word them somewhat as follows: WHAT IS THE TRUE CHRISTMAS SPIRIT? COME AND LEARN OR COME AND TELL US ON SUNDAY EVENING, DEC. 15, 7:00 P. M. ALL SPEAKERS TELEVISED!

Then why not send a postcard to all the Junior High Sunday school classes, telling them of your plans for this meeting and inviting them to come and take part in the meeting themselves.

A third plan would be to make some small invitation cards like the ones suggested for the November 24 meeting. Have these ready to hand out on Decem-

ber 8 so that the members of your group can take them to school and pass them along to their friends. They may be worded much the same as the posters.

DECEMBER 22

PROPERLY CELEBRATING CHRIST'S BIRTHDAY

By Gilbert B. Christian

Scripture: Luke 2: 7-18

This meeting follows up the subject of last week by suggesting specific ways in which the group can celebrate Christmas in keeping with the true spirit of the day.

The material in 'Teens of December 22, page 406, has been prepared with a discussion meeting in mind, and the leader should make an effort to get the members of the group to think of ways in which they would like to carry out the celebration of Christmas. The holiday is still three days off so there should be time to do something as the result of this discussion.

Notice that the topic material begins with an arresting question by one of the group. The one who is to do this should be so well prepared that at a given signal he will rise and ask his question. The president or leader will answer it informally. Someone else will express an interest in the subject so that other members will start thinking about it. Then when they have an opportunity to express themselves, they will be ready to do so. Be sure that the opening question is asked informally, and does not look as though it had been planned.

It might be well to have a blackboard facing the group so that as suggestions are made they can be written down. This will hold attention and keep all suggestions before the group, so that those which seem impractical can be eliminated and the desired plans of action decided upon almost immediately.

The suggestions on "How Church Groups Can Best Celebrate Christmas" should be given by several persons. Ask each to add some original suggestions to the subject.

A Christmas Tree Shower

For a different presentation announce ahead of time that on this evening you will have "A Christmas Tree Shower." Each one must bring a small gift and tie it to a small Christmas tree that is standing ready. Then the tree and the presents would be taken to some family selected by a committee earlier in the week. Additional trimmings might be taken along so the family can decorate it themselves.

This would serve a double purpose. It would arouse interest in the meeting.

and also would demonstrate the sharing with others that makes the Christmas spirit so greatly to be desired.

Advertising

This Christmas meeting is an important one and deserves a large attendance. The announcement of the topic itself should be sufficient to arouse considerable interest and cause the members to do a good deal of oral advertising.

If you have the "Christmas Tree Shower" suggested above, that will give you an excellent theme for posters and announcements in the church school and the church calendar.

All the members should make a strong effort to bring a friend to this Christmas meeting. The publicity chairman should announce on the previous Sunday that each person who comes to this meeting is expected to bring another young person. This will add to your discussion possibilities and will have a larger group behind you in whatever definite Christmas plans you make.

DECEMBER 29

WHAT'S DONE IS DONE— NOW WHAT?

By Irene Kenyon

Scripture: *Philippians 3: 13-16*

Before you begin the actual work of preparation on your outline, turn to the material under this heading printed in *Teens* of December 29, page 414. This is the material you will use in the meeting.

Decide to plan the best possible meeting, because this is your New Year's meeting, and you will wish to set a high standard for the year. Naturally, one of your aims is to have every member of the society participate in the meetings, so in this meeting put them all to work. Make your plans far in advance, as you will wish to do all year.

The meeting should make a strong impression on the group. Create an atmosphere in the meeting-room. Use candlelight as much as possible; select appropriate music. If the Christmas decorations still remain, so much the better. Let someone who recites well present the opening poem and introduce the speakers. The speakers will review the society's activities during the past year. One member of the society may represent each month. If you like, you may call them by the names of the months they represent. Perhaps they could wear appropriate costumes. Besides recalling the accomplishments of the society during each month, these speakers also will point out any failures to be considered, indicating the way to do better work in the year ahead.

The material in *'Teens* on New Year's customs may be used in any way you wish. Perhaps you would like to ask certain members to tell about the customs of various lands. If they can secure costumes from these lands, it would be fine to wear them when making their reports. Additional information about New Year's customs may be secured from the library and from people in your church or community who have lived in or visited foreign lands.

Everyone present should help work out the aims of the society for the year ahead. These will vary for different societies. The outline in *'Teens* merely suggests points at which your society may need improvement.

Possible Projects

1. If the group raises some of the questions mentioned in *'Teens*, they may need to appoint committees to carry on investigations. For instance, some members may volunteer to find out how many young people in the church of Junior High age do not attend the society. Then they may get in touch with these young people and urge them to attend.

2. Some kind of campaign should be inaugurated to increase attendance and to bring members to the meetings on time.

3. All members of the society should agree to take the responsibility for making new members feel at home and for improving generally the fellowship of the society.

4. If the church does not seem to know what the society is doing, talk to the pastor. Probably he will be able to arrange for the society to make a report to the church as a whole. Or why not put in writing the reports of the society's activities, presented in this meeting? These reports may be compiled in a book to be kept with the church records. Excerpts from them may be published in the church paper or bulletin. If you live in a small community, you may find it possible to have the highlights from the reports published in the town newspaper.

5. The group as a whole should compile a list of subjects about which they would like to be better informed. Those in charge of planning the meetings should see that these subjects are brought up for discussion some time during the year.

6. A committee may be chosen to make a study of new kinds of activities that the society might undertake. They may report their findings to the group as a whole. If their suggestions are accepted, plans for these new activities may go ahead.

7. Perhaps it will seem a good idea to select a committee to devote its time

to improving the worship services and arranging more interesting meetings.

A Suggested Order of Service

PRELUDE AND OPENING HYMN. "All Beautiful the March of Days."

POEM. "Full knee-deep lies the winter snow" (See *'Teens*).

REPORTS. "History of the Society during the Past Year."

HYMN. "Now Thank We All Our God."

PRAYER.

POEM. "And let him in" (See *'Teens*.)

REPORTS. "New Year's Customs in Other Lands."

DISCUSSION. "Our Aims for the New Year."

HYMN. "Blest Be the Tie."

TOPICS TO COME

Do you understand all the things that take place in your church on Sunday morning? Would you like to know how your particular church was formed? Are you interested in the particular jobs that you, as Junior High young people, can undertake? Then look for the following topics next month in *'Teens* and BAPTIST LEADER:

Jan. 5. The Story of Our Church.

Jan. 12. Our Church on Sunday Morning.

Jan. 19. What Our Church Does during the Year.

Jan. 26. Our Place in the Church.

Feb. 2. Beyond Our Own Church Walls.

NEW BOOKS AND PLAYS

(Concluded from page 41)

The play is most timely today and would also be effective if presented during the Lenten season.

If you're worried about the type of reading matter your young people are buying, introduce them to *'TEENS* and *YOUNG PEOPLE*. (Adults will like them, too.) Here are some of the December fiction offerings in *'TEENS*: another story of the start of trans-Pacific Clipper service, by John Scott Douglas (Dec. 8); a roaringly funny B. J. Chute story (Dec. 15); and two fine Christmas and New Year's stories by Maude Taylor Sarvis and Neola Tracy Lane. And, of course, *Meetinghouse Bay*, the great serial that began November 24, and that will be published in book form this spring. *YOUNG PEOPLE* has a similar series of fine stories, culminating in *Heilige Nacht*, one of the best Christmas stories you've read in a long while. Also an excellent new serial, *The Catalyst*, starting December 29.

Adult Leader

Preaching Can Be Adult Education

By HARRY C. MUNRO¹

THE modern adult education movement has developed and worked through many agencies. The potential educative power of the church exceeds them all. No other type of adult education agency is so widely distributed and so well equipped. The church has an already established favorable contact with a vast potential adult education student body. It enjoys a prestige in the community second to no other agency which works with adults. It has well-defined educational objectives and a rich curriculum, which is more than can be said for some of its secular allies. The church has well-established claim to the time of its members, at least one day in seven, supplemented by possible mid-week time as well. A large corps of professionally trained leaders is employed by the church, a faculty of adult education potentially second to none.

Enjoying such unique advantages as an adult education agency, we would expect to find the church a dominant and effective force in the whole adult education movement. But is it? Are the ideals which the minister announces, and which the church body enacts into resolutions, a dominant motive and determining pattern for the daily living of the rank and file of church membership? Are the adjustments which the church's constituency makes to a rapidly changing and complex world unique in their Christian motives and expression? Have the techniques of adult education, which the church is so well qualified to use, been seized upon and employed so effectively as to make the church the dominant adult educational influence? Or is the adult education movement forging ahead through multiplying secular agencies, leaving the church stranded by the wayside, preoccupied with outworn methods and a tradition-bound program? There is so much evidence that the latter situation prevails in many quarters as to call for critical analysis, if not, indeed, for repentance. Why is the typical church program not more effective in changing the thinking and behavior of adults?

Preaching Is Central

The answer is not to be found in surveying adult classes, women's organiza-

¹ Director of Adult Work and Extension, International Council of Religious Education.

"Preaching," says this nationally known leader of adult education, "was never better than it is today; but it can easily be made to contribute more largely to the Christian training of adults." The pastor and the leaders of the adult groups within the congregation may profitably discuss together these thought-provoking suggestions.

tions, prayer meetings, or other auxiliary activities. Attention must be directed chiefly to the function which is central in the consciousness of the congregation and of its employed leadership. For in the Protestant church *preaching is central*.

The typical church makes its largest investments in preaching. It expects its minister to qualify himself for this as his major service. Promotion in his profession depends more on pulpit ability than on any other skill. The measure of the church's welfare is the preaching service. Attendance upon it is the church member's first obligation and privilege. Why shouldn't the adult educator accept this estimate of its importance, and fix responsibility accordingly?

Why Sometimes Ineffective

We shall give more space to ways of making preaching effective than to explaining its failures, but some analysis is necessary. Ineffectiveness of preaching today is not due chiefly to poor quality. Probably never before were standards of pulpit performance higher and the qualifications of ministers better. In fact, if the sermons heard on any typical Sunday were heeded, taken seriously, put into effect, revolutionary changes in personal and social life would sweep the country the ensuing week. No more sermons would be needed for months.

Why doesn't this happen? Because listening alone never was the most effective way of appropriating new ideas and reconstructing behavior accordingly. Especially in these days of radio, high pressure advertising and salesmanship, talkies, and pictorial press, mere listen-

ing, even under most favorable conditions, accomplishes practically nothing. Jaded sensibilities and prudential "sales resistance" immunize the mere listener.

Preaching often fails because it calls forth only an isolated fragment of listening, usually unrelated to larger wholes of learning which use other and more effective methods. A person learns only through his own efforts. He cannot learn through the efforts of another, however arduous and sincere. Listening to a sermon is a relatively effortless process. Unless it is an integral part of a larger learning unit in which the effort and initiative of the learner is involved, this fragment of listening, however excellent its content, is without the full effect that it should have. Instead of bemoaning the futility of preaching, let us see what can be done to make preaching central in a total effective program. This involves more adjustments for the minister than for anyone else, though ultimately the total church program will undergo reconstruction and unification.

Something More Than Listening

An idea which is big enough for a minister to build a sermon around is far too big to be disposed of by merely listening. It needs to be thought about, analyzed, tested, experimented with. Sometimes, when listening to a sermon, I get hold of a new idea. I like to turn it over, look at it, criticize it, do a little "rehearsal thinking" on trying it out. But usually the preacher keeps right on talking. He doesn't give me an opportunity to work on this one idea. But sometimes I can concentrate long enough to make the idea really my own. Now here are ways in which preachers are helping their people to work on ideas sufficient really to possess them.

Rev. Mr. A. deliberately tries in his morning sermon to propose one or two major issues which are sure to raise questions in the minds of his hearers. He is not above irritating them a little at times. He dares to do this because they have "a come back." Sunday evening, instead of having a second listening hour, the congregation is in conference formation, with the minister out of the pulpit and on a level with his people. They discuss quite informally, under his leadership, his morning sermon.

Rev. Mr. B. believes that fellowship is highly important. Many of his church families have formed the habit of taking their Sunday dinners together, family style, in the church. The hour intervening between the close of the preaching service and the dinner is spent in talking over the sermon. A lay member presides and leads the discussion. The minister is present as a "resource leader" if needed.

Rev. Mr. C. uses a midweek church night program in a similar way as a means of helping the congregation to work over the ideas and issues which his sermons present.

Rev. Mr. D. makes his preaching the basis of the whole adult education program as follows: The sermon comes during the first hour of the Sunday morning two-and-one-half-hour program. Following the sermon, which was calculated to set the issues for discussion, the congregation goes into discussion groups of twenty to thirty each. Under a chairman, each group discusses the issues presented, recording findings, raising further questions, presenting topics for further exploration. In a concluding "gathering-up" session their reports are shared, and the minister closes with a summary of the entire morning's work. A "Steering Committee" of the discussion group leaders plans the program from week to week, the sermon fitting into the whole plan.

Co-operative Sermon Building

Rev. Mr. E. goes a step further in the following plan. His educational committee planned a series of Sunday evening "panel discussions" dealing with crucial issues in the religious and social life of the community. In a preparatory conference with the members of each successive panel, the general subject under discussion was explored. A presentation was planned which would define and set the issues for discussion and provide certain factual material. The minister was asked to make this presentation his morning sermon on the Sunday when the evening was given to the panel discussion.

Rev. Mr. F. arranged a series of informal week-night fireside discussions by his board of officers in his home during the early autumn. Out of these there developed the preaching program for the whole year. It followed four major themes, a sermon a month being devoted to each: "Personal Religious Life," "Christian Family Life," "Knowing and Using the Bible," "Current Social Issues." This program of preaching was announced as the program of the board of officers conducted at their request by the minister.

Rev. Mr. G. led a series of exploratory discussions by a young adult group in

his church. At their request he preached a series of sermons growing out of these and providing resource material for them.

Rev. Mr. H. conducted by return-postcard-survey a series of "public opinion inquiries" on important issues, such as the liquor problem, unemployment, and the foreign policy of our government. His series of sermons was based on the returns, testing this "public opinion" by Christian ideals. Obviously, his respondents came to hear his sermons, though many were nonchurch people.

The Message of the Church

A further step in co-operative preaching is suggested, though without an actual "case illustration." What church will be the first to try it out?

The typical sermon is the message of a minister to his congregation. Why shouldn't the whole congregation sometime formulate its message to the unsaved community? All the adult and youth classes and groups might be engaged in working this out. The various

issues in personal and social life on which the church should have a distinctive message could be defined. On the basis of Bible study and Christian experience, these groups could formulate the evangelistic and social message of that church to its unsaved community. Both in pulpit and forum the minister and some of his most able lay members could then deliver that message to the community. They could engage the non-Christian in considering the obligations and privileges involved in that message. Certainly if a whole congregation were thus to engage in formulating the Christian message, they would bring their neighbors in to hear it. Whatever the effect upon the community, the process would have profound significance in the life of the congregation itself.

Preaching occupies far too large a place in the life and budget of the church to be continued in isolation and ineffectiveness. Mere listening doesn't change people. Why not make preaching genuinely central in a total unified adult education program?

Christmas All the Year

By Clarence Edwin Flynn

A little time of candles,
Some presents on a tree,
A few swift-passing carols
Seem not enough to me.
Sometimes I really wonder
If life, in every way,
Could not somehow be rendered
One endless Christmas Day.

Why not leave out the hating?
Why not give each a chance?
Why not a hand of helping
In every circumstance?
Why not a world of brothers?
Then happiness and cheer
Would be in each day's dawning,
With Christmas all the year.

Madonna of the Pomegranate
Painting by Botticelli



International Sunday School Lessons

Theme for the Quarter: The Universal Gospel: Studies in Luke

Aim: To discover through the Gospel of Luke the warm human sympathy of Jesus and his regard for the earthly welfare and the eternal salvation of men, and to cultivate similar attitudes

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1938, by the International Council of Religious Education and are used by permission.

LESSON 9—DECEMBER 1

An Exacting Discipleship

Luke 9:49-62

Luke 9:49-62

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

KEY VERSE: *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke 9:62*

TO BE READ EACH DAY

Nov. 25. M. Conditional Service. Luke 9:57-62

Nov. 26. T. Supreme Devotion. Matthew 10:37-39

Nov. 27. W. The Daily Cross. Luke 9:23-25

Nov. 28. T. Utter Consecration. Romans 12:1-2

Nov. 29. F. Calling a Disciple. Luke 5:27-32

Nov. 30. S. An Exemplar of Discipleship. Philippians 3:7-14

Dec. 1. S. "Are Ye Able?" Mark 10:35-40

SCRIPTURE SAYS—

By W. W. Adams

One needs to watch the outline of Luke's Gospel. (Such an outline was given in the lesson for October 6.) At Luke 9:51, in today's lesson, we enter upon the study of that long section, extending through 19:28, in which Jesus has his face set toward Jerusalem.

Jesus is now within six months of Calvary. The great Galilean ministry is ended. Jesus has made clear who he is, ending with the examination in 9:20. He is the Messiah. His mission was to inaugurate the kingdom of God, a spiritual kingdom. This mission calls for the sacrifice of himself in Jerusalem (9:22, 31). Discipleship to him demanded purity of life and a sacrificial spirit (9:23 ff.).

Today's lesson shows Jesus' desire to reveal to would-be disciples something more of what discipleship to him demands.

I. Make Room for All (Vss. 49-50)

Jesus demands that each disciple make room in his thinking and in his fellowship for all who in any way further his cause.

Jesus had caught his disciples arguing the question of their relative greatness (9:46). By means of a little child he taught them an object lesson. His words were like dynamite. He declared that to receive a little child in his name was to receive him and his Father. Think of it! By receiving a tiny child in Jesus' name one receives both Jesus and the Father! For there is no such thing as small in Christ's kingdom: the least (in man's eyes) is great.

Something that had happened came quickly to John's mind. He would answer Jesus' startling words with a statement. "You say to receive even a little child in your name is to receive you, and even the least is great in God's eyes. We saw one casting out demons *in your name*, and we sought to stop him." The reason given is interesting. "The man does not belong to our circle; he follows not with us."

The Twelve had been successful in their mission for Jesus (9:1-10). They had done mighty works, including casting out demons. An unknown worker had caught Jesus' spirit and was working *in his name*. There is nothing to justify classifying him with the exorcists of Acts 19:13 ff. This man had faith

in Christ and he was sincere. He was successful in casting out devils. This is plain from Mark's account of the incident. Jesus said, "There is no man which shall do a miracle in my name that can lightly speak evil of me" (Mark 9:39). This work would help Christ's cause, regardless of the man's relationship to the other disciples.

John's reasoning is not entirely clear to us. He may have sought to ease the tension resulting from Jesus' rebuke of their quarreling over position. He may have hoped to impress Jesus with his (John's) greatness as shown in this act of loyalty to Jesus. Or his conscience may have disturbed him. What Jesus said of the child may have led John to ponder whether or not he had done wrong in rebuking the strange fellow worker. We must remember that John the beloved disciple, the loving, gentle, charitable John, had another side that occasionally exploded. He was one of the sons of thunder (Mark 3:17). After all, just how gentle was the man who wrote 1 John 1:6-10; 2:22; 3:8-10; 2 John 10 ff.? We note also that only John brought the question to Jesus, while others were equally guilty. "We saw . . . we forbad him."

Jesus responded to John in a concise statement. Jesus' words amounted to this: "You stop hindering the man. Discipleship to me goes far deeper than external union in a visible organization. If there is essential unity of faith, understanding, purpose and effort, there is unity." Thus Jesus rebuked narrow, partisan spirits. He made room for all who were not against him. (Cf. Matt. 12:30; and study Phil. 1:15 ff.)

Are there people in our midst today who do the work of Christ, without being affiliated with the organized body of disciples?

II. Do Good to All (Vss. 51-56)

Jesus already had taught his disciples to love their enemies (Matt. 5:43 ff.), and he had demonstrated such love in his own life. This requirement is now dramatized in a striking story.

The time of Jesus' ascension back to the Father was close at hand. He set his face toward Jerusalem. Apart from resolute purpose he could not face Jerusalem. The time was near—and it was not easy even for the Son of Man to face it. It would demand complete self-sacrifice on the part of Jesus (9:22). His disciples were reluctant to have it so (9:43-45).

Jesus planned his journey to Jerusalem. He would go through Samaria. He had worked in Samaria before with splendid results (John 4:39-42). It was convenient to pass through Samaria, and Jesus hoped for further opportunities for service. He sent messengers on ahead to make arrangements for his entertainment. This would include plans for the entire company of Jesus' attendants. Had the women used all of their means in meeting Jesus' needs? (Luke 8:1-3.) Were these women among those who now needed to be cared for? (Luke 23:49, 55.)

The Samaritans refused to permit the messengers to prepare for Jesus' lodging in their village: "They did not receive him." The Samaritans were half-breeds. They had developed their own religion on Mount Gerizim, in Samaria. This was a hot rivalry with that at Jerusalem. This racial and religious hatred between Jews and Samaritans was deep and unfeeling. Recognizing that Jesus was on his way to Jerusalem, the Samaritans refused to entertain him.

The disciples were furious. James and John were indeed "sons of thunder." To have any people reject their Master! Especially, despised Samaritans! Had not Elijah faced God's enemies long ago, with the fitting penalty of consuming fire from heaven? (2 Kings 1:10 ff.) Wilt thou that we command fire to come down from heaven, and consume them?" Thus the enemies of Christ and of his cause will be taught a lesson,

and Christ's honor and name will be upheld!

Jesus' response is magnificent. Instead of rebuking the Samaritans, he rebuked James and John for having even thought of wreaking vengeance upon his enemies. Not a word in defense of himself! Not a word to clear his good name! No scolding, no answering back! His one desire was to save his disciples from being consumed by a spirit of hate. They quietly passed on to another village. What a different atmosphere from the one James and John wished to create! Instead of hate, fire, and brimstone, we have love, returning good for evil, giving place to wrath, leaving vengeance to God (Rom. 12:17 ff.).

Be good to all! Including one's enemies. One wonders if this voice can ever be heard again in our present-day world, even among Christ's disciples. Sons of thunder grow apace and make it difficult for the sons of love and forgiveness.

III. Surrender All—for Christ (Vss. 57-62)

Jesus had made complete self-denial a condition of discipleship to him (9:23). This requirement is now further emphasized.

An unnamed person came to Jesus. Matthew (8:19) says he was a scribe. He had learned much about Jesus. He likely came to the conclusion that Jesus would soon declare himself openly, set up his Kingdom, and free Palestine from the hated Romans. He might share an honored place with Christ in his Kingdom. At any rate, he had not fully comprehended the exactions Christ makes of his disciples. He was overconfident. He volunteered to follow Christ in complete loyalty, but he was looking for ease, power, and privilege.

The man clearly was either ignorant or insincere. Jesus' words would clear the matter quickly. Foxes and birds have provisions for their physical life, but not Jesus. He has no certain place for eating and sleeping. His experience back in Samaria had proved that. He did have friends, as Lazarus and his sisters; he enjoyed someone's home in Capernaum. But he had no sure place to call home. Was it too much for the scribe? How eloquent is the silence at this point!

Jesus faced another man, as he had faced most of his apostles, with the words, "Follow me." The man was interested, but other cares came first. He desired to remain at home as long as his parents lived. Jesus was on the side of honoring parents, but the kingdom of God comes first (Matt. 6:33). Let those who are spiritually dead, unprepared, and unwilling to share the

Kingdom, take care of other interests. You go, proclaim the kingdom of God.

Still a third man promised to follow Jesus. But he desired to bid farewell to his family and friends. He was more concerned for home than for Christ. His decision was not clear-cut; it was half-hearted. Jesus drove the lesson home with a reference to the plowman. To look back means a crooked furrow. Only by looking straight ahead can the plowman go straight!

Fitness for service in God's kingdom requires instant and full decision, the surrender of all, the putting of Christ first; wholehearted devotion and loyalty to Christ.

Note the crooked furrows around you. To what are they due?

LESSON APPLIED

By Howard K. Williams

Purpose. To show that a follower of Jesus Christ is called upon to display even greater discipline and courage than a soldier in time of war, and to appeal to the heroic in the class members.

Preparation. There should be a careful study of the chapter. See your *Harmony of the Gospels* for the parallel passages. Be sure you have illustrations which will make clear the points you wish to establish.

I. What Christ Gives His Disciples

Before considering what Christ requires of his disciples, it is only fair to ask what Christ offers those who become his disciples. A survey of the chapter will help us in this matter.

Jesus offers to every disciple a call to service. As I write these words the radio tells me that Congress has voted conscription. Young men are to be given a year's military training. As Americans, we do not like the principle of enforced service. Jesus calls us to a voluntary service. If we serve him at all, it is because we ourselves decide to heed his call. You might discuss with your class the ways in which Jesus calls people today, and how they may know that it is his call that they hear. Jesus has something for you to do, be sure of that! He does call you!

Jesus offers power to his disciples. "He gave them power and authority over all devils, and to cure diseases" (vs.1). In this case it was specific power for a specific venture. There can be no general conclusions drawn from this instance concerning the power to heal disease. This much is sure, nearly every disciple of Jesus has seen one or more cures that can only be explained as answers to prayers. These have been frequently observed on the mission fields. It might prove interesting to discuss the

relation of Christianity to the healing of diseases. Certainly there can be no question about the power over evil that a true disciple of Jesus possesses. We have all felt this power beyond ourselves which makes for righteousness.

Jesus gives his disciples a hearing. When they came back from the mission, Jesus listened to them. "They . . . told him all that they had done" (vs. 10). Would you want to tell all that you had done? Would there be some things you would want to hide? Sometime, every man must report to Jesus Christ. Are you so living and serving that you will be glad to tell him *all* that you have done?

Jesus offers instruction. He tells us *how*. The disciples were novices. They were to make their first missionary venture. You will find a fuller account in Matthew 10. These directions are not for all time, but were for that journey. Each mission for Jesus requires his constant guidance, and as we seek it he will direct us, today as he did then.

Jesus gives his disciples an example. Jesus, by his life, *shows* us how. There is a great difference between reading a book of instructions and seeing someone doing the thing. Jesus told his disciples what to do and then he showed them how. Take as an example the feeding of the five thousand. First, he told the disciples that the crowd was hungry and that they should feed them; then he showed them how, with very small means, they could, with his blessing, feed the multitude.

We need this lesson today! The nations, including our own, are spending such fabulous sums on war equipment with which to fight each other that our minds cannot take in the amount. But the only hope of the world is in the spirit of Jesus, and the amount of money spent in spreading the gospel is so pitifully small in comparison with the vast sums used for warfare that it seems negligible. Yet long after the nations have exhausted themselves and their resources, the spirit of Jesus through faithful disciples will still be working miracles of grace.

Jesus shows his disciples the source of his power. It came from above, from the hidden springs of God. Prayer was the channel through which it was released. Note "alone praying" in verse 18 and "as he prayed" in verse 29. Even so we, in this weary world, may associate ourselves with God and be transformed through prayer.

Then, too, Jesus set us an example of sacrifice. "The Son of man must suffer" (vs. 22). "He steadfastly set his face to go to Jerusalem" (vs. 51), though he knew it meant the cross. Thus, it was not an easy journey the disciples were asked to take, but they were not asked

to go where their leader would not go. Nor are we.

Jesus gives assurance. Read verses 27-36. In those verses Jesus assures his disciples of their sure experience of the coming kingdom of Jesus, and he tells them what it will be like when, transformed and beautiful, they enter into the eternal.

II. What Christ Requires of His Disciples

Because Jesus gives so much, he can justly require so much. "For unto whomsoever much is given, of him shall be much required" (12:48). Jesus requires much, but no more than he has a right to require. Make no mistake about that! Note some things suggested in our Scripture.

Jesus requires conviction. "Whom say ye that I am?" Jesus wanted his disciples to be sure of him. If they were to be good witnesses, they must be fully convinced in their own minds. If we have had a genuine experience of Jesus Christ, nothing can destroy it. Neither hardship, lack of employment, sickness, nor laxity in others can steal it from us.

Jesus requires the right spirit in our service. Of all men, those who would do Christian work should keep themselves freest from egotism. The early disciples debated who should be the greatest. The differences between the Roman and the Greek churches today are the result of that spirit. The bishop of Constantinople and the bishop of Rome contended for supremacy, and because of their strife the Church was split. But they have not been alone in this sin.

Greatness, as the world counts it, is the lofty position—wealth, political power, influence—to which one is raised, even though it be on the tired backs of others. Greatness, as Jesus measures it, consists in usefulness to others. The more conspicuous you make yourself, the greater you are in man's sight. The lower you stoop in your effort to lift others, the greater you are in Christ's sight. Which are you working for—the praise of men or his praise?

Jesus requires the right spirit as to method. The end does not justify the means. "He does not belong to our church, therefore he is not a Christian!" The early disciples said it, and we have not progressed far beyond that spirit. Or, if we have, we have gone to the other extreme and said, "One religion is as good as another!" There is but one true faith, but we should not under-rate those who do good, even though they may not believe exactly as we do. At the same time, we should not have so little conviction that we say, "One religion is as good as another."

The two brothers said, "Lord, w thou that we command fire to come down from heaven, and consume them. They wanted to see the Samaritans destroyed. We feel that way sometime. Those desecrators of the Sabbath, the warlords that cause us all so much trouble, those scoffers! But the kingdom of God does not come by force, but by the spirit of Jesus. This seems a slower method, but it is the method Jesus requires. Do you have this spirit?

Jesus requires sacrifice. Jesus sacrificed home and comforts, and he took himself the burdens of men and became obedient, even to death on the cross. Shall the servant be above his Lord? Which do we put first, our comfort and convenience, or the Lord's work?

Jesus demands obedience. There are home obligations that a Christian must consider, but there is work to do for Christ, and "the King's business requireth haste." The man who says "I will follow," meaning, "I will follow sometime," is not obedient.

Jesus demands perseverance. To have served Christ in the past, is not enough. "What are you doing for Jesus now?" That is the important matter. The man who looks back when plowing his field will make a crooked furrow.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reaffirmation of Need of Discipline

On every side now, in public address and private conversations, the word *discipline* stands at the fore. At a faculty-student retreat before the opening of the University of Redlands, discussion of that one word revealed deep and profound convictions. It is with special significance then that this lesson on "Exacting Discipleship" comes to us today. It might also have been named "The Discipline of Discipleship."

Disciplines in Former Lessons

Every lesson in this quarter bears testimony to the place of discipline in Jesus' own life and in the life of his disciples, and to the demand for it in our own lives. Briefly review the lessons and ask your students to formulate the discipline brought out in each. Examples:

1. In the lesson for October 6, we found the discipline that Luke imposed upon himself. It is no light task "to trace the course of all things accurately from the first" and then "to write them in order."

2. On October 13 we studied Jesus' early response to his "call." What disciplining of spirit must have preceded that response?

3. On October 20 we considered

"Fruits of Repentance." Reflect now upon the need for discipline to bring a person to the place where he will repent.

4. On October 27 we looked at "Christian Motives for Abstinence." For many young people giving up pleasures that seem attractive is one of the rudimentary disciplines of life.

5. Last Sunday we thought of the need of discipline to keep our spiritual soil fit for the seed which is the Word of God.

Exactng Discipleship

Discipline lies at the heart of the cross, and the cross is basic for all Christians. Perhaps the scornful attitude that many non-Christians exhibit toward the church results from the failure of Christians to accept fully this phase of their discipleship. We all need a lesson like today's to quicken our awareness of Jesus' demands.

Look now at the disciplines, the exhortations, taught here. As each is clearly seen, ask the questions: "In what phases of our life today do we need to exercise this discipline? How can we best do it? See that the answers are concrete, not mere vague generalities.

1. Verses 49-50. *Discipline of Tolerance.* Here we see the disciples showing a common human trait—that of discrediting all methods save their own. All of us are prone to look with disapproval and sometimes even with contempt upon activities and successes of those who differ from us. To see good in other races and creeds calls for a discipline of mind and spirit.

2. Verse 51. *Discipline of Going to Jerusalem.* Jesus knew very well what was ahead of him. Even before he stood upon the Mount of Transfiguration, the shadow of the cross fell upon him (Luke 9: 22, 28-29). In spite of this he steadfastly set his face toward Jerusalem. Each one of us has his own danger point. Pause for a moment or two to have the class realize this and ask each one to try to define for himself his own Jerusalem.

3. Verses 52-55. *Discipline of Controlled Anger and Power.* Of all the disciplines that of controlling one's anger is easiest to understand. From boyhood we have been drilled in it, should have been. The discipline of power, however, is harder to grasp. All of us have a natural desire to show off our power, and when we can couple this with righteous indignation the pull is often too great to resist. What traits in our own personal lives, though different in quantity, are still of the same quality as the power manifested by totalitarian dictators?

4. Verses 57-58. *Discipline of Tempered Emotion.* I may be wrong, but I

have always visualized the "certain man" of verse 57 as one whose enthusiasm was shallowly impulsive. I feel that Jesus answered as he did because he recognized the man's weakness. The Master understood that this follower would for a while believe, but in time of temptation would fall away. Every loyalty must be carefully weighed.

5. Verses 59-62. *Discipline of the Highest Loyalty.* Each of the men in these verses seems to have been bound by one great loyalty—loyalty to home and parents. This tie Jesus himself honored, for note his concern over his mother even in the moment of his own great mental and physical suffering (John 19: 27). When, however, these men used this loyalty as an excuse for further delay, Jesus denounced them. He knew that they were only covering up their wish to have more time to decide whether or not they really desired to follow him. Loyalty calls for honesty, the primary discipline that every sincere follower must impose upon himself. Honesty in the face of lesser and greater loyalties is difficult, but without it we are not fit for the kingdom of God.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Heavenly Citizenship.

PRELUDE. "Praise the Lord, Ye Heavens Adore Him."

HYMN. "For All the Saints Who from Their Labors Rest."

SCRIPTURE. Philippians 3: 7-21 (A. R. V.). Assign this reading to a lawyer, if there is one in the school; otherwise to a civic-minded member of the men's class.

ANNOUNCEMENTS. (To be given out by the assistant superintendent.)

SUPERINTENDENT. "Centuries ago, long before the coming of Christ, there was a city in Greece which had advanced to a state of democracy almost equal to our own. When young men became of age, they took an oath of citizenship. Since our lesson today is on Discipleship, which is really heavenly Citizenship, I would like you to hear the vow taken by young men.

READING. (By a selected young man.)

OATH OF THE YOUNG MEN OF ATHENS

"We will never bring disgrace to this, our city, by any act of dishonesty or cowardice; nor ever desert our suffering comrades in the ranks.

"We will fight for the ideals and sacred things of the city, both alone and with many. We will revere and obey the city's laws and do our best to incite a like respect and reverence in those above

us who are prone to annul or to set them at naught; we will strive unceasingly to quicken the public's sense of duty.

"Thus, in all these ways, we will transmit this city—not only not less—but greater, better, and more beautiful than it was transmitted to us."

SUPERINTENDENT. This oath is, perhaps, the best summary of a citizen's duty in a worldly state. After we sing, we shall hear the requirements for citizenship in the heavenly Kingdom.

HYMN. "Hark, Hark My Soul."

READING. (By a young woman.)

REQUIREMENTS FOR CITIZENSHIP IN THE HEAVENLY KINGDOM

REGENERATION. "Jesus answered, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3: 3).

CHILDLIKE TRUST. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10: 15).

FAITH. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2: 5.)

GOOD WORKS. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 34-36, 40b).

VIRTUE. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither . . . idolaters, nor adulterers . . . nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6: 9-10).

SACRIFICE. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me" (Matt. 10: 36-37).

PERSEVERENCE. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10: 22).

PRAYERS FROM THE SCHOOL. Voluntary and brief, based on the petition, "Lord, make us good disciples, good citizens of thy eternal Kingdom."

HYMN. "Lord, We Are Able."

PIANO RECESSIONAL. "Purer Yet, and Purer."

A Good Neighbor

Luke 10: 25-37

Luke 10: 25-37

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

KEY VERSE: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10: 27*

TO BE READ EACH DAY

Dec. 2. M. "Who Is My Neighbor?" Luke 10: 25-37

Dec. 3. T. A Cruel Reception. Luke 4: 22-30

Dec. 4. W. Am I My Brother's Keeper? Genesis 4: 3-10

Dec. 5. T. A Neighborly Deed. Acts 3: 1-10

Dec. 6. F. Love of Neighbor. Romans 13: 8-10

Dec. 7. S. Rules for Neighbors. Leviticus 19: 9-18

Dec. 8. S. Whose Neighbor Am I? 1 Corinthians 10: 23-33

SCRIPTURE SAYS—

By W. W. Adams

One hesitates to interpret the Parable of the Good Samaritan. For one thing, the story and the parable are so simple, so profound, so evidently true, that even a child cannot miss their meaning. There is little need of interpretation. Again, this Scripture is among the best known in all the Bible. Any person who knows his Bible at all knows this story.

Let this be said with emphasis: our difficulty is not in discerning the meaning of this parable, but in knowing how and in becoming willing to put it into practice. Here is the test. We live in a day when the question of being good neighbors is of urgent, universal interest.

I. The Question Raised (Vss. 25-29)

It was a lawyer who created the occasion for the giving of the Parable of the Good Samaritan. This lawyer represents the group of Jewish leaders whose work was to study, interpret, teach, and help apply the Mosaic Law.

The lawyer stood up to address Jesus. He evidently was one of a large crowd attending Jesus. He asked a question. In this question, he was not sincere; he was not seeking light. Jesus was too successful to suit the Jewish leaders. Crowds were thronging him. He had repeatedly rebuked the dead religious formalism and the sins of the Jewish leaders. He now faces Jerusalem and

he may launch his Kingdom with great effectiveness. The leaders are against him. They seek every occasion to trap him, to break his hold upon the masses. The lawyer's question in this lesson was one such attempt.

The lawyer was tempting Jesus. He wished to see what he would say on this old stock question. Maybe he would say something to trap himself.

The question concerns life eternal. Not what that life is, nor its value; but how to get it. The Old Testament set forth many precepts dealing with life. The doing of which of these will guarantee good standing with God and secure eternal life?

Jesus knew the lawyer's insincerity. But he answers truly and with earnestness, hoping to help both the questioner and other hearers. He meets the lawyer on his own ground. The law was his specialty. To read it, to interpret and teach it, was his life's work. So Jesus turns the question. What did the law contain? How did the lawyer interpret it? What meaning did he get from it?

The lawyer was ready: he knew the law. He gave its essence in two parts—love God fully and completely, and one's neighbor as one's self. A reference to the Decalogue (Exod. 20) and to its summary in Deuteronomy 6: 5 and Leviticus 19: 18 will show that the lawyer's answer was in accordance with the best thought on this question.

We can easily imagine Jesus' delight

at the answer. He himself so summarized law and prophecy on another occasion (Mark 12: 28-34; Matt. 22: 34-40).

Jesus' response is in two parts. The first approves the lawyer's answer. His answer was correct: he needed no further information regarding his duty. The second phase of Jesus' response contains the dynamite. Jesus used the lawyer's true answer to judge him. Let him make the habitual love of God and of one's neighbor the rule of his conduct and he would live. The lawyer knew the law but failed to meet its test. He had not kept the law perfectly, and he knew that he could not do so.

The lawyer was caught in his own trap. It had now been proved that he had asked a question regarding duty which he understood all the while. His weakness lay in his life, not in his knowledge of duty. That was exceedingly embarrassing to the lawyer, standing there in the midst of the crowd.

The lawyer could not ease his embarrassment by finding fault with Jesus' answer. He resolved to justify himself—that is, the question he had asked. He, too, could turn the tables on his opponent. "Who is my neighbor?"

Had Jesus answered in harmony with current opinion he would have excluded all Gentiles, and especially Samaritans. He would have excluded all except his own racial and religious group. Perhaps the lawyer hoped that Jesus would, in

line with his well-known friendliness toward all, go beyond accepted ideas in answering the question and lay himself liable to ridicule. What will Jesus say?

II. The Question Answered (Vss. 30-37)

It is here that we find Jesus at his best as a teacher. The lawyer had been clever. He had been made to prove that he knew the law. But he shifted quickly to the position that his doubt or uncertainty lay elsewhere. Perhaps there were lawyers, this one being among them, who were not sure as to just who is one's neighbor. But Jesus will end the argument for all who care to learn.

If Jesus had said that one's neighbor is anyone in need of one's services or help, including Gentiles and Samaritans, he would have been heckled. He, of course, knew that. So he chose another course.

The phrase "made answer" is not the usual word for answer. It means literally "taking up"; that is, he seized, or took up, the lawyer's point. The "certain man" was plainly a Jew: he was going from Jerusalem, and in the story he contrasts with the Samaritan. He was traveling to Jericho. The way was rough and steep, descending nearly 4,000 feet in the twenty miles. Deep ravines, rocky gorges made a paradise for bandits. This traveler was the victim of cruel robbers. They took all he had, including clothing. They also beat him until he was half-dead. This was sheer cruelty, bloodthirstiness. The man was in desperate need of mercy.

In rapid succession two other travelers came by. They represent formal, lifeless religion, official and external holiness. Jericho was the home of some of the priests. One of them, having perchance completed his weekly course of service in Jerusalem, chanced to come along where the robber-victim lay. The priest was Jehovah's first representative among the people. He should have been the first to show mercy. But he passed by—over on the other side. He would not even go near. Too busy with formal religion to practice it! Externally, ceremonially clean; inwardly cold, lifeless, holy! Next in order of importance to the priests were the Levites. One of these came along and did exactly as the priest had done: took a look at the injured man and passed on.

Lastly came a Samaritan; a man despised and not expected to be a good neighbor. Let us look at his deeds in outline form.

a) Like the others he came down to where the man was. But he did not cross to the other side of the road.

b) He saw him, gazed upon his pitiable form.

c) He was moved with compassion. He identified himself with the man's suf-

fering and need. Here was vital, warm-hearted religion.

d) He came to the man—went to where he lay.

e) Poured on oil and wine—to soothe and heal the wounds.

f) Bound up the wounds.

g) Lifted him upon his own beast. (Literally, he caused him to mount.) The Samaritan would walk!

h) Led him to an inn, a place for the entertainment of all travelers. His own journey could wait until another day.

i) Took care of him. He saw that provision was made to meet the man's needs—food and personal oversight.

j) Left money for his further needs.

k) Pledged to pay for all care needed.

Thus the story ended. Jesus is not interested in those who *profess* to be neighbors. He will once more turn the question back to the lawyer. What do you think? Which of the three—priest, Levite, Samaritan—*proved* by his works that he was neighbor? Jesus had swept aside all considerations of one's group, race, or class. The man dared not admit that a Samaritan had proved to be neighbor to a Jew, in contrast to both priest and Levite. "The one that showed mercy" is the best he can reply.

"Go, and do thou likewise." Thus you will be a good neighbor. Thus you will keep the law and prepare for eternal life.

We have done everything except practice this parable. We have admired it, preached it, gloried in it. We practice it in small areas of life. What evils today would disappear if all who profess Christ practiced this principle? What groups in our midst have been robbed? Do we dare answer that question with our eyes out on the field where social, racial, religious, political, military, and economic groups have robbed, stripped, and beaten travelers on life's rocky road? Do we dare be a good neighbor to those who are in the ditch because of other men's sins? Or can we confine our action only to those who are victims of their own sins? Beyond this latter case, explaining the Parable of the Good Samaritan is much safer than practicing it.

LESSON APPLIED

By Howard K. Williams

Purpose. To make us all more neighborly.

Preparation. The Parable of the Good Samaritan is familiar, but read it again. Be sure it is fresh in your mind. Then read whatever lesson helps you have. Finally, read the parable again. A story that is not worth reading more than once may not be worth reading at all. This story is worth reading many times. How much the world needs it!

How much your class needs it! How much we all need it!

I. The Occasion of This Story

Because you cannot exhaust the meaning of this story in one class session, it is wise not to try to consider the entire chapter, but to limit the lesson to the parable. A lawyer put a familiar test question to Jesus, "What shall I do to inherit eternal life?" It was a fair question and Jesus answered it on the lawyer's own ground—the law. "What is written in the law? how readest thou?" The lawyer somewhat glibly gave a summary of the law. It was a good answer and Jesus told the lawyer so; but it did not go far enough. It is not enough to *know* the law; "this *do*, and thou shalt *live*." But there was the rub! The lawyer liked to quibble, but not to obey. We all love to argue and to appear wise. We tell what a Christian ought to be and to do, but we are not so ready to set about being a Christian.

I heard of a group of young people recently who were returning from a religious colony. They talked in pious platitudes—until something happened that made the train five hours late. "Then," said a person who was on the train, "they began to swear and to complain." "How was that?" I replied, "I am sure I do not know, except this, that to quote Scripture and to talk religion is not necessarily living religiously." The lawyer knew the way, but he would rather argue about it than walk along it. So he asked another question.

II. Who Is My Neighbor?

In answer to the lawyer's question, "Who is my neighbor?" Jesus did not give a definition; he told a story—and what a story! In presenting this story to your class, endeavor to tell it carefully. In doing so, note the following points.

Need makes a neighbor. "A certain man went down from Jerusalem to Jericho." It was indeed a downward course. I have traveled that road and stopped at the Good Samaritan Inn. Jerusalem sits upon a hill more than 2,000 feet above sea level; Jericho is about 700 feet below sea level. Yet the distance from Jerusalem to Jericho is not more than five or six miles. The downward grade was so steep that more than once—as I recall—I had to get out of the carriage to relieve the load on the horse. The man of the parable was *going down*. Perhaps that was true of him in a figurative sense also. That is the time a man needs a neighbor; when he is going down financially, morally, spiritually, or physically. On the lonely downward course, the soul cries out for a friend and helper.

Jesus pictures this man as robbed,

naked, wounded, and unconscious. Helpless on the downward road to Jericho! Do you know anybody like that? A man's need makes him your neighbor.

Nearness makes a neighbor. "A certain Samaritan, as he journeyed, came where he was." When is a person near another? What constitutes nearness? In 1923 I left Hamburg to go to London. I traveled all night by train; then the next night I crossed the channel by boat, and the following day I arrived in London. In 1934, I left Hamburg by plane at 5:30 in the evening and was in London before ten o'clock that same night. Do miles measure distance? What makes nearness? The priest of the parable came and saw and passed by. The Levite came and looked and passed by. Though they were near, they were miles away in spirit. The Samaritan, however, "came where he was." That is to say, he saw himself as that poor man. Suppose it had been himself, what would he want another to do for him? In that moment he became the man's neighbor. Nearness of locality gives a chance of neighborliness, but nearness of spirit makes a neighbor.

Sympathy makes a neighbor. After all, the great question is not, "Who is my neighbor?" but "Am I neighborly?" So the Samaritan, because he was neighborly, recognized his neighbor. This he did in several ways. Note them carefully, for Jesus is very specific in this story.

1. "He came where he was." He was sympathetic. He did not say, "Well, the man should have been more careful." Are you sympathetic or censorious? I know a man to whom the Lord has given many blessings. He is very self-righteous, but he has no sympathy for those less fortunate than himself. He does not bother lending a helping hand.

2. "And went to him." Said a sanctimonious person to me one day: "Isn't it a pity! There are so many children in our city slums who have never seen a blade of grass!" "Yes," I replied, "It is too bad. Why don't you take a blade to them?" How much do we care? We, as individuals and as churches, leave the city slums to deteriorate, physically and morally, while we go our comfortable, self-righteous way, even as the priest and the Levite did. We make our churches social clubs and our Christianity thereby a laughing stock. In contrast, think of Kagawa, who chose the worst section of Tokio, a horrible slum, and strove to plant a garden of God there.

3. "And bound up his wounds." That is, he served the needy with what he had. He gave such first aid as he could. He might have said: "I am not a doctor. I only have a little store of oil. This calls for greater skill than mine." How

many excuses a man can invent when he is trying to shirk his work and responsibility! He can think of many reasons why he should not meet the need of others. He has so much to do. He has so little time for himself. But a neighbor is one who serves his fellows with what he has.

4. "And set him on his own beast." That meant that the Samaritan would have to walk himself. Do you say, "How absurd! No man could expect another to do that"? No man, perhaps, but Christ does. "You are a fool to bury yourself in a heathen land," said a person to a good friend of mine about to go to a foreign mission field. Men said the same thing to me when I accepted a call to a city church in a crowded downtown section. Very well. God's fool is one who sets another on his own beast to give him a lift. Incidentally, the man who walks gets some good exercise. A neighbor must do some sacrificing.

5. "And brought him to an inn." The Samaritan did all he could for the man, and then he reached into his pocket-book and hired others to do what he could not do himself. Thus, the good neighbor has a long arm. He reaches to the uttermost parts of the world. Reaches *through*, mind you, not *over*. He does not overlook the near, nor does he neglect to see the far.

III. The Answer

So Jesus answered the lawyer's question in the best possible way. He told what neighborliness really is. Neighborliness is not a matter of geography, but of spirit. We are not born neighbors; we become neighbors. It is not so much reciprocity as a spirit of helpfulness with no thought of return. It is not, "I will lend you a cup of sugar, if you will lend me a cup of flour." It is, "I will help you because you need help."

I read of a young couple who went to New York to live in a big apartment house. They knew no one and thought it smart not to get acquainted. The groom's mother came to spend the Christmas season. As she rode in the taxi through the crowded streets, she exclaimed, "I do believe that for once in my life I'm going to see enough folks." She loved folks. The story, interestingly, went on to tell how within two days she had brought cheer and friendliness to every one in the apartment house. My neighbor is anyone, far or near, rich or poor, white or black, who needs my help and sympathy.

God's supreme purpose for man is a conscious personal fellowship with each individual, and a human society that exemplifies the passion and purpose and practice of Jesus in all relationships.

VIEWPOINT OF YOUTH

By Colena M. Anderson

A New Setting for an Old Story

The story of the Good Samaritan is probably the best known of all the parables. It has in it the elements of a good story: a definite locale, a number of interesting, contrasting characters, conversation, action. With these essentials it combines a lesson in ethics, dealing with one of the vital spiritual values of life. This lesson is so simple that the youngest can understand it, so profound that the wisest find ever new revelations in it. No wonder it remains such a favorite.

In this familiarity lies both success and defeat for the teacher—success because the lesson is already half-taught; defeat because long acquaintance with the story may have dulled the pupils' interest. If it has, then upon the teacher falls the burden of presenting the story in some new way. Do not wait until early Sunday morning or late Saturday night to think of ways and means not yet tried. Take time during the week to search your own mind and your friends' minds, perhaps the minds, too, of some of your pupils, for something original.

You might dramatize the story. This, of course, has been done many times. It has within it possibilities both for a forceful and a farcical presentation. Beware of the latter. Or you might have the story told by a youngster in the child's own words. It goes without saying that you choose the child with care and that you have a rehearsal.

For another original presentation translate the story into a modern situation, making the "certain man" a victim of a hit-and-run driver; the priest a Sunday school teacher hurrying to class or to a committee meeting; the Levite a deacon who cannot stand the sight of blood on the man at the curb, and is forced by his overwrought nerves to seek the other side of the street; the Samaritan a foreigner whose English is broken, but whose heart and mind are whole. In this version the beast becomes a car; the inn, a clinic; and the host, a doctor. Write the story out before class, or ask one of your pupils to write it.

Characters in the Story

There are seven characters in this short story, all vitally significant to the lesson. Pass out slips of paper, each bearing the name of one of the following listed people. Allow a few moments for the pupils to think about these characters and ask that each member of the class try to imagine what kind of person his character was. To the descriptions given by the pupils add whatever you

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Good Companion. (Universal Bible Sunday.)

PRELUDE. "How Firm a Foundation." (The chorister might lead the school in singing the last stanza of this great hymn.)

HYMN. "God in the Gospel of His Son."

PRAYER. To be offered by the pastor.

ANNOUNCEMENTS. (By the superintendent.)

SCRIPTURE. Psalm 119:129-144. This passage lends itself to response. One half of the school may read the first verse, and the other half respond with the second, etc. During the reading of this Scripture, an intermediate boy may stand on the platform and hold aloft a large copy of the Bible.

TRIBUTES TO THE BIBLE

(This part of the program should be under the supervision of some person with ability in public speech. He should be free to select those who will take part, and he will need to coach them in their reading.)

1. PRESIDENTS SAY OF THE BIBLE:

JOHN ADAMS: "I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me, and the result is, that the Bible is the best book in the world."

ABRAHAM LINCOLN: "In respect to the great Book I have only to say, it is the best Book God has given man. All the good from the Saviour of the world is communicated in this Book."

CALVIN COOLIDGE: "There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak, the dependence of organized government and the foundation of religion."

2. POETS SAY OF THE BIBLE:

JOHN MILTON: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

MATTHEW ARNOLD: "To the Bible men will return, and why? Because they cannot do without it."

3. STATESMEN SAY OF THE BIBLE:

BENJAMIN FRANKLIN: "Young man, my advice to you is, that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest."

WILLIAM GLADSTONE: "Of ninety-five great men I have known, eighty-seven have been followers of the Bible."

4. SCHOLARS SAY OF THE BIBLE:

ERASMUS: "I wish these (the Scriptures) were translated into all languages, so that they might be read and understood, not only by Scots and Irishmen, but also by Turks and Saracens."

THOMAS HUXLEY: "I hold to the Bible as a great educator. It is an unquestioned fact that for the last three centuries this Book has been woven into all that is best and noblest in English literature and history."

5. CHURCHMEN SAY OF THE BIBLE:

MARTIN LUTHER: "Would that this one book were in every language, in every land, before the eyes, and in the ears and hearts of all men! Scripture without any comment is the sun whence all teachers receive their light."

JOHN HENRY NEWMAN: "Its light is like the body of heaven in its clearness; its vastness like the bosom of the sea; its variety like scenes of nature."

LEADER. Thus we see how the great and good men of the world have cherished the Bible, and how they have made it their companion. It is the Good Companion of everyone who will walk in its light and take heed to its precepts.

HYMN. "Holy Bible, Book Divine." To be sung by the Primary and Junior Departments, with the whole school joining in on the last stanza.

PRAYER BY THE SUPERINTENDENT. Along the following lines, if the Spirit so lead him: "Gracious Father, we thank thee for the Word which is a light and a lamp, a constant comrade on the road of life, and a sure guide for the finding of life eternal. Make us diligent to study this Book, and do thou reward our search with wisdom and peace."

HYMN. "Thy Word Is Like a Garden, Lord."

PIANO RECESSIONAL. "How Precious Is the Book Divine."

Helpful Hints

PLAN FOR THE NEW YEAR. It pays to be foresighted. Ask each department and each class to set goals they will endeavor to reach. Then the objectives of the school as a whole should be determined. Finally, all these plans should be fitted into the larger program of advance. Begin the new year with all plans carefully made.

RETURNING STUDENTS. Young people, who have been away at college, will soon be returning for the holidays. A brief welcome and recognition will not be amiss. Keep in closest possible touch with these young people. It will pay large dividends when they have completed their education.

may find pertinent in the following comments and questions.

1. *Jesus*. From this lesson what evidence do you find that Jesus was a great teacher? What does the class think of Jesus' answer in verse 26? What answer would most people have given to this question, "Who is my neighbor?" (The person who lives near me. Old English *né ah*—nigh, and *búr*—to dwell.) Compare this with Jesus' definition—any in need. Why did Jesus give his answer through a story?

2. *A Certain Lawyer*. Was this man out for truth or for an argument? Do seekers after truth try to justify themselves? Compare this lawyer with the rich ruler who also asked, "What shall I do to inherit eternal life?" (Luke 18:18.) Do members of the class ever argue about religion? Does sincere faith grow out of clever, tricky arguments? If not, why not?

3. *A Certain Man Who Fell among Robbers*. What was his nationality? How did he look? What kind of clothes was he wearing? What position did he hold in his community? What were his religious beliefs? Who were his ancestors?

To these questions add others currently asked about strangers today. The obvious answer, "I don't know," given to all will show that none of these items was significant to Jesus. If any such item had mattered he would have told it, for he was a master storyteller. Jesus' definition of a neighbor required only the knowledge that this certain man needed help.

4. *The Robbers*. Is all robbing done as this was done? Is the theft of clothes and money the only theft possible? What about stealing a person's reputation, self-respect, confidence in himself, faith, trust in others?

5. *A Certain Priest*. What class of people does he represent? On school grounds and college campuses do youth in their own activities and groups illustrate the narrow interests of this priest of long ago?

6. *A Levite*. One commentary says of him, "The Levite was a sentimentalist. He was terribly sorry to see the poor fellow lying there in his blood. He no doubt shook his head and said it was a shame such things could happen." Is this your class' picture of the Levite? Was his action more or less reprehensible than the priest's?

7. *A Certain Samaritan*. Why does Jesus make him a Samaritan? (See John 4:9.) Show how the religion of this Samaritan was more than argument; it had gone deep into his soul and demanded practical expression. Compare verse 35 with Matthew 5:42. What "more" did the Samaritan do than is taught in this verse?

Jesus Teaches His Disciples To Pray

Luke 11:1-13

Luke 11:1-13

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not:

the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

KEY VERSE: *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9*

TO BE READ EACH DAY

Dec. 9. M. The Prayer of Persistence. Luke 11:1-10

Dec. 10. T. Exhortation to Prayer. 1 Timothy 2:1-3

Dec. 11. W. Power in Persistence. Luke 18:1-8

Dec. 12. T. Intercessory Prayer. John 17:9-20

Dec. 13. F. Faith in Prayer. Matthew 15:21-28

Dec. 14. S. Humility in Prayer. Luke 18:9-14

Dec. 15. S. Our Hope Is in God. Psalm 130:1-8

SCRIPTURE SAYS—

By W. W. Adams

Luke gave more attention to Jesus' prayer life than any of the other writers. He felt that prayer was the first secret of Jesus' marvelous life.

We are now studying Luke's version of what is commonly called the Lord's Prayer. It is shorter than the one found in Matthew (Matt. 6:9 ff.). Perhaps neither of these is a copy of the other. Jesus would teach more than one group to pray; he would need to teach the same group more than once. He would never merely repeat words, but only ideas. Nothing could be farther from Jesus' spirit and purpose than for us to take this prayer as a form to be repeated word for word. It was intended to be a model to guide the disciples in prayer. It indicates the ideas or concepts, and the order and manner of their expression.

If Jesus spoke in Aramaic, or if Matthew or Luke, or both, wrote originally in Aramaic, and their writing later was translated into Greek, this would account for the variations between Matthew's and Luke's accounts of this prayer. Once more, the early church used definite portions of Jesus' teachings in training new converts. This would account for changes in phraseology. So that even if Jesus gave the model prayer only once, we can rest assured that we have its essence just as he gave it.

The designation, the Lord's Prayer, is

confusing, for this is not a prayer Jesus offered, but one he taught his disciples to pray. Jesus would not have prayed, "forgive us our sins." His prayer, properly speaking, is found in John 17.

1. Pray Intelligently (Vss. 1-4)

Jesus prayed frequently. Where it was possible, he had regular places for prayer (Luke 22:39). But this was not necessary; he would pray anywhere, any time there was need. He was praying "in a certain place." The disciples were listening; not just the questioner of verse 1, but the larger group of verse 2. They listened reverently, attentively, till he was through.

One of the group made a request of Jesus. "Teach us to pray, as John also taught his disciples." They are not asking for information as to the duty and value of prayer. Prayer was common in that day. Many in Jerusalem went to the Temple three times each day for prayer. Jesus spoke elsewhere of the Pharisees making "long prayers" and praying on the street corners.

The disciples were impressed, therefore, not with the frequency of Jesus' prayers, not with the mere fact that he prayed, but evidently with the spirit or manner and the effectiveness of his praying. We must note also that it was Jesus' practice of prayer that inspired his disciples to want to learn how to pray. It is not our sermons on prayer, but the fruits of effective praying in our lives, that will lead others to pray.

John had taught his disciples to pray and to fast (Luke 5:33). Some of Jesus' disciples had also been disciples of John. The power and beauty of Jesus' life brought the disciples to the place where they wanted to learn from Jesus.

Jesus began, "When ye pray." The words imply uncertainty. Jesus cannot guarantee that the disciples will pray. Each one is free to pray or to neglect to pray. The prayer falls into two parts

1. PRAYER FOR THE FATHER'S INTERESTS

The entire prayer is addressed to the Father. This is more intimate and assuring than "Jehovah" or "God" of the Old Testament. The word "Father" connotes fellowship, confidence, intimacy.

"Hallowed be thy name." God's name represents him—his divinity, being, character. May that name be held in holy awe in our thoughts, feelings, words and actions.

"Thy kingdom come." That is, the rule or reign of God in the hearts and lives of his obedient people; the Kingdom that gathers up Israel's highest hopes and reaches back to the covenant at Sinai. It is the true theocratic kingdom—a community of people with God as their only Ruler. It is the Kingdom announced by the Forerunner and preached and founded by Jesus. It is spiritual, inward, present, progressive. It is composed of redeemed individuals who extend the Kingdom by yielding themselves completely to the King and

by bringing others to him. May this Kingdom come here and now, as well as in the future. This is further clarified by the appeal, "thy will be done."

May our Father be also our King, our Master. May his name, not ours, be hallowed; may his Kingdom and his will be realized—not our own.

2. PRAYER FOR OUR INTERESTS

This part of the prayer falls into two divisions: our temporal and our spiritual needs. These are conditioned on the Father's interests. Apart from his name, his Kingdom, his will, we need not ask anything for ourselves. But putting God first, seeking his Kingdom, makes "these things" possible and desirable.

Our temporal needs are summed up in the phrase, "our daily bread." Doing God's will, extending his Kingdom, demand activity and work. These call for bodily vigor. People with diseased bodies may share the Kingdom, but there is special value in possessing strong bodies. Social security here consists, not in relying upon accumulated wealth, nor upon other persons, but upon God. There is to be no luxury, no excess; just a daily supply. Ponder this question: What does God think of our prayers for daily bread that are not accompanied by intelligent co-operation with him and with our fellow-men in seeking to remove all difficulties that lie in the way of successful living, and in striving to create through God's laws and resources the things we need?

Our spiritual needs are twofold. First, forgiveness of sins. This is basic. The ground of this appeal is our own disposition and practice of forgiving others. Does God forgive us in proportion to our forgiveness of others? Secondly, deliverance from further sins. Forgiveness of past sins is not enough. May God deliver us from further sin by saving us from the Tempter: "bring us not into temptation."

1. Pray Persistently

The disciples need to be encouraged to persist in prayer. This is done by a simple story. A man received an unexpected visitor. He had no provisions for meeting his physical needs. He hurried to a near-by neighbor, his "friend." It was midnight. The family were asleep; the door was locked. It was a small inconvenience to arise at that time of night to meet a neighbor's request for bread. And the man pointedly refused: "I cannot rise and give thee."

Friendship had failed. But the man would not be denied; he would not take "no" for an answer. The friend had asked not to be troubled any more. But the man went on, importuning him literally, "acting without shame, im-

pudently"). And it worked! The man arose and gave him all he needed.

This parable serves as a warning to us to be always on guard in interpreting parables. It is most important that we get the point of the parable. In this case, the point is not the motive in answering prayer. If it were the motive, then we could believe that God may be annoyed into granting our requests in order to get rid of us. The point lies only in the persistent, unyielding, determined entreaty. We must not easily let go of God in regard to those things that we need.

III. Pray Expectantly (Vss. 9-13)

This idea was present in the previous verses. It is here made more emphatic.

The three verbs, "ask," "seek," and "knock," express actions that are continuous. Keep on asking, seeking, knocking. The intensity increases. What asking does not bring may come with further seeking—searching for a more acceptable approach to God; knocking (as in the parable) at the door of God's heart until he opens his storehouse and bestows a blessing.

Our expectancy is grounded on definite promises: "It shall be given . . . ye shall find . . . it shall be opened." These promises are made universal in verse 10.

The climax is reached in an illustration taken from the family: the relation of parent to children.

Though parents are evil, they know the gifts that are good for their children. They do not mock their children's requests for food. They do not disappoint them in their trustful petitions. They do not give stones, serpents, and scorpions, instead of loaves, fish, and eggs.

The point is drawn in verse 13. Surely you can pray expectantly to your heavenly Father. All blessing and power are his. There is no evil in him, only love and a readiness to bless. He will give you the Holy Spirit—the means through which all other gifts are to be realized, the crowning gift of all.

Pray intelligently, orderly, pointedly. Put God first; put self in proper relation to the Father's kingdom and will. Do not cease to pray; do not despair or quit. Expect God to grant your request or to give you something better.

LESSON APPLIED

By Howard K. Williams

Purpose. That we may truly pray and not faint in the battle of life; that we may learn that, as Phillips Brooks said, "Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness."

Preparation. Again the Scripture

gives us much subject matter, but it is always well to gather more material than you can use. In that way, you can speak out of your abundance. After you have read the Scripture verses, look up other references to Jesus' praying and his directions for praying. Ask yourself about your own prayer life.

I. Jesus' Example in Praying

"It came to pass . . . as he was praying . . ." It was Jesus' habit to pray. He did not argue about prayer, as do some of our wise philosophers and some of our doubting Thomases; he just prayed, and prayer brought results. It is recorded that Jesus, before and after the great events of his life, prayed. Luke tells that Jesus went up into the mountain to pray and was transfigured. Mark tells us that Jesus arose a great while before day to pray. On the last night of his earthly life, Jesus turned to his Father in that glorious prayer you will find in John, chapter 17. Jesus prayed; let us pray!

Jesus prayed in an unusual way. His prayers were different from any his disciples had ever heard, though they had listened to prayers all their lives. Somehow they felt they would like to pray as he did. They recognized that his prayers were genuine, so they asked him to teach them how to pray. We all know how empty some prayers are. Some consist mostly of platitudes and mean little. The prayer-wheels of India, turned by waterpower, are just as good as many prayers offered by so-called Christians. Do you really pray? Do you want to know how to pray? Then listen to Jesus' instructions.

II. Jesus Teaches Us How To Pray

In answer to their petition, Jesus gave the model prayer. We call it the Lord's Prayer, but it really is the outline he gave to show us how our prayers should be fashioned to make them vital. It is not for mere repetition, but is a pattern for prayer. Study it with that in mind.

"Our Father." In a church service at the regular time for the reading of the Scripture, the minister arose and said, "The Scripture lesson for this morning is found in Luke's Gospel, the eleventh chapter: 'Our Father.'" That was all. He sat down. A great hush settled upon the audience. What a lesson—"Our Father"!

All prayers must start there. He is *Father*. We do not have to coax some blessing from an unwilling God. Greater than any love a mother can show her child, greater than any human willingness to bestow, is the Father's love and willingness to bless. If we would really pray, we must think of God in that way. He is not an indulgent "daddy," who

will give to the child's harm. He is not an irresponsible father who will tolerate any kind of immorality; he will not bless the sins of his children. He is a moral Father.

Then we must remember to say, "*Our Father*." Others must be considered. "*My Father*" may be selfish. We cannot say "*Our Father*," then pray that harm may come to another. Nor can we expect to get whatever we may ask for, no matter what it may be. All real prayer is based on faith in the Fatherhood of God.

Prayer centers in God. It does not center in the petitioner. Note: "Hallowed be *thy* name. *Thy* kingdom come. *Thy* will be done." (For a fuller form of the Lord's Prayer, see Matt. 6: 9-13.) Too many of our prayers are self-centered, and so are not prayers in the best sense. God's Kingdom and will are our highest good, so in praying for his Kingdom and will we are praying for the best for ourselves. Sins are forgiven, temptations conquered, food day by day is freely given, when God's will is done.

In what respects would we have to change our praying if we followed this model prayer?

III. The Parable about Praying

Jesus was a daring teacher. Here he tells a strange story. What did he mean by it? It is midnight. Stores are closed. A man having come from a long journey arrives at his friend's house. He is hungry. There is nothing to eat in the house. The host goes to a neighbor friend and knocks on the door. The man inside grumbles at being disturbed at that hour of the night. The man knocks harder. From within the house the man in rather inexcusable temper calls: "Go away. My children are asleep. I am not going to get up!" But the suppliant is in dead earnest. He is insistent. He knocks and knocks. At last, to get rid of the disturbance, the man gets up and gives him the bread he is after.

Jesus followed this story with the words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Did Jesus mean to teach that God was a sulky sleepyhead who did not wish to be disturbed? Not at all, for he bases all prayer on the love of the Father. Dr. Taylor has put the case admirably in these words: "If the impudence of the midnight knocker prevailed even with an angry and annoyed man so much that he arose and gave what was requested, how much more will the humble, reverent, believing, and persevering prayer of a true child of God prevail with the infinitely kind and loving Father."

An English preacher was visiting in the home of a prominent, austere businessman. Coming down the steps the minister heard a great rumpus in the room below. He looked in and there was the dignified man on his hands and knees, and his three children were scrambling to see who could get nearest to him. After the romping, they all sang and prayed together. I wonder if that does not suggest one aspect of prayer—happiness found in being near the Father.

Sigumoto tells that one day her little boy asked if he might talk to God for himself. She was rather taken back when the little fellow started his prayer by saying, "Hello, God!" She was about to stop him, when she remembered that when he talked to his father upon the telephone he was accustomed to say, "Hello, Dad!" There must be no irreverence, but we should seek to be on intimate terms with God.

IV. The Condition of Prayer

Summing up, then: real prayer must be based on faith in a loving God. The petition must obey the laws of God. It must desire that God's will be done. Naturally, as children, we may at times ask for wrong things. The wise person will always condition his prayer on the will of God, as Jesus did and taught that we should do.

These are the essentials of prayer. The time of prayer and the place of prayer are important, but they are not essential. The attitude of prayer—standing up, sitting down, or kneeling—is not the essential matter. It is the spirit of the prayer that matters most.

The promise of answers to our prayers rests upon our obeying the conditions. By so much as God is greater than a man, we may expect a loving heavenly Father to bless in a larger, richer way than even a good earthly father. "Men ought always to pray, and not to faint" (Luke 18: 1).

VIEWPOINT OF YOUTH

By Colena M. Anderson

Prerequisites

Before any of us attempts to teach this lesson, he must face two requirements: (1) to examine closely his own prayer habits, and (2) to know all he can about Jesus' prayer habits. To fulfill the first he will need to ask himself: Do I, as a follower of the Master, pray constantly, consistently, and persistently? Do I use prayer only as a last resource in a crisis? What answers have I had to prayer? Have I ever considered the answers "No" or "Wait" as real and definite as "Yes"? Do I ever doubt the power of prayer? What

justification have I had so to doubt Am I sometimes confused as to what do believe?

Only a few Christians have attained perfection in their prayer habits. Teachers are learners in this field along with pupils. We move faster toward our goal, I believe, if we say to our class, "Come, let us go on together, as of us following Jesus," than if we say "Watch me, and follow me."

Along with this self-examination we shall need to ask ourselves what we know about Jesus' prayer life. What did he pray? For what did he pray? Were all of his prayers answered? Did the answering of some of them depend upon some quality of life in the person for whom he prayed? Among the Scripture verses dealing with Jesus' prayer life that may help you to find answers to the above questions are the following:

Luke 3: 21-22—Righteousness is not fulfilled without prayer.

Mark 1: 35—The duty of early morning prayer.

Luke 5: 16—Praying in secret.

Luke 6: 12—Prayer time should not be limited. Work for God should begin with prayer.

Matthew 11: 25-26—We should be as children, if we would receive light.

Luke 24: 30; Matthew 15: 36; 26: 26-27—Prayers at our meals.

Luke 9: 18—Frequent, secret prayer.

Luke 9: 28-29—Group prayer.

John 11: 41-42—God hears prayer at all times.

Luke 11: 1-4—How to pray.

John 12: 27-28; 13: 31-32—Not to pray for deliverance from severest suffering when such is in the line of duty.

John 17—Remember first God's glory.

Luke 22: 32—Duty of intercessory prayer.

Matthew 26: 36-44; Mark 14: 32-40—God's will above our own.

Luke 22: 40-44—Prayer for deliverance from temptation.

Luke 23: 34; Matthew 5: 44—Prayer for bitterest enemies.

See also Luke 23: 46; 24: 50-51.

The Lord's Prayer

Do you believe this to be the prayer Jesus himself always prayed in secret? Did Jesus mean for us always and only to use these exact words when we pray? If not, what are, in general, the things he says we should include in our prayers? How does the following answer to the last question agree with the answer of the class?

In the Lord's Prayer Jesus taught us (1) to approach God as a Father and to adore him as Holy Spirit; (2) to recognize that God's plan is already in operation in heaven and to desire it to be in operation on earth; (3) to

knowledge our dependence upon him for daily necessities of body (need for daily bread), spirit (through forgiveness) and will (guidance away from temptation); (4) to accept a responsibility in return (forgiveness of debtors).

Have the class think of prayers used on different occasions, like prayers for a sick friend, for a class meeting, on Armistice Day, personal and private prayers. About each ask this question: In this prayer can we follow the general trends suggested in the Lord's prayer?

Encouragements to Prayer

The best sales talk for any product is a demonstration of the usefulness of that product. So it is with prayer. You may talk yourself hoarse about prayer and never convert another to praying. But through a teacher's own natural, faithful exercise of prayer in class comes the most forceful and enduring encouragement to prayer that a class can ever have. Are you giving your class this help?

Special Assignments

1. Bring to class the poem "His Presence" and the editorial "Our Prayer Life" from the first page of the October-December issue of *The Secret Place*. Read also the testimonial of workers of The American Baptist Home Mission Society given in the reading for December 26.

2. Compare Luke 11:1 with Acts 13:1. What must have happened to the disciples in the interval between these verses?

3. From the lesson text today discover the verses that tell us (a) to be alone when we pray, (b) to think fully and deeply of God, (c) to submit our wills to God's, (d) to stretch our minds to far horizons, (e) to be fair to God, (f) to remember God's gifts of food, forgiveness, and fortitude.

4. One Prayer I Never Shall Forget.

5. Examples I Know of Answers to Prayers.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Needs and Wants.

PRELUDE. "Showers of Blessing," or "His Eye Is on the Sparrow."

HYMN. "Prayer Is the Soul's Sincere Desire."

PRAYERS. By five teachers previously appointed; the first a prayer of adoration, the second of thanksgiving, the third of petition, the fourth of aspiration, the fifth of submission.

SCRIPTURE. John 16:24-33. To be

read by some elderly man who is much beloved by the members of the school.

DISCUSSION ON PRAYING. Suggestions:

1. Needs and Wants. Needs are the essentials of life, the things we must have to thrive: food, clothing, shelter, companionship, work, beauty, love, etc. Wants are the capricious dictates of our desires. As children we "want the moon," and as adults we often are unhappy because we want a thousand things that we can live quite well without. Are we able to distinguish between a need and a want?

2. Are we justified in including our needs in our prayers? We have these verses: "Give us this day our daily bread" (Matt. 6:11); "Your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:8); "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

3. Are we justified in including our wants (the things we can subsist without) in our prayers? We have these verses: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:14); "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures" (Jas. 4:3 R.V.); "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

4. Should we spend any time at all in praying for our own needs, much less for our wants, when other people and the world at large are in such desperate need?

5. Will prayer oftentimes change the needs and wants of our hearts if we permit the Spirit of God to translate our prayers for us? "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

HYMN. "Tis So Sweet To Trust in Jesus."

POEM. "The Fool's Prayer," by Edward Rowland Sill. Included in *The World's Great Religious Poetry*, compiled by Caroline M. Hill, and in many other anthologies. This poem may be read by some capable person. Or it may very easily be dramatized.

SOLO. (Soprano suggested.) "My Jesus, as Thou Wilt."

STORY. (To be told by a young woman.)

THE JOURNEY OF A PRAYER

The hour of prayer had come, and a man heeded the call and turned his face toward the bright heavens. He asked himself, "For what shall I pray this day? So many prayers I have made, so

many things I have desired of God, and he has denied me the most part of them. Or shall I pray at all?" At length he made his decision. He took from within himself a wand of selfishness, a cord of dissatisfaction, a flint of greed, a feather of wilfulness and of them made a shaft of petition which he fitted to the bow of his soul. As this hastily made prayer flew upward it seemed to create sobbing in the air, as though the angels wept to see it. Finally it fell at the throne of God.

They in heaven looked upon this prayer and were filled with sorrow. "If God grant this," they said, "that man's neighbor will suffer loss, a little child will be deprived of his birthright, and a wind will be launched that will return a whirlwind to blast the very life of this unwise seeker!" But God did not grant the prayer, it was permitted to fall back to the one who had fashioned it.

Staring at his rejected prayer, the man exclaimed, "It is as I thought, there is no power up there, I shall pray no more." But as he aimlessly toyed with the arrow, his eyes were opened. For the first time he saw his own selfishness, his burning dissatisfaction, his inordinate greed, his dangerous wilfulness. Appalled, he thrust them from him. Turning his eyes upward again, he said, "Lord, I thank thee that thou hast answered in thine own way. Amen."

ANNOUNCEMENTS.

HYMN. "Have Thine Own Way, Lord."

PIANO RECEPTIONAL. "I Need Thee Every Hour."

Helpful Hints

SCHOOL INVENTORY. How about laying plans to start the new year by making a complete inventory of the physical equipment and the worship and teaching materials possessed by the school? Many schools are needlessly crowded and cluttered up by reason of the accumulation of no longer usable supplies. There may be complete sets of much worn hymnals and dozens of library books long out of use. Why not salvage and put to use all that are still serviceable? There may be less fortunate schools which would welcome the gift of them. Some rooms may need additional chairs. Some chairs and tables may need mending. Are there sufficient blackboards? Are these in good condition? Do the rooms contain suitable pictures?

CHURCH SCHOOL ADVANCE. Is your school moving forward in the Church School Advance? Enthusiastic announcements and careful planning will do much to insure worth-while achievements. Keep interest alive by the display of the posters.

Sharing the Shepherds' Joy (*Christmas Lesson*)

Luke 2: 8-20

Luke 2: 8-20

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad that saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

KEY VERSE: *Glory to God in the highest, and on earth peace, good will toward men.—Luke 2: 14*

TO BE READ EACH DAY

Dec. 16. M. The Birth in the Manger. Luke 2: 1-7

Dec. 17. T. Good Tidings of Great Joy. Luke 2: 8-12

Dec. 18. W. The Angels' Chorus. Luke 2: 13-14

Dec. 19. T. A Pilgrimage to the Manger. Luke 2: 15-20

Dec. 20. F. A Light for Revelation. Luke 2: 25-35

Dec. 21. S. The Visit of the Magi. Matthew 2: 1-12

Dec. 22. S. Named Jesus. Matthew 1: 21-25

SCRIPTURE SAYS—

By W. W. Adams

With so much war madness in the world, it seems somewhat futile to sing and preach "peace on earth." For we need not close our eyes to the fact that Christians are joining the throngs that think and plan war. But even though we may be unable, even if willing, to do much to produce peace among men, there surely is room for those who have caught something of Christ's spirit to register a godly protest against the forces of darkness that pull us more effectively than do the forces of light.

Suppose we do cease singing and preaching peace, what then? This is, after all, the one bright spot within the total range of our vision. Men are asking, "Can Christianity give us peace?" We have been seeing much of the beauty and promise of Jesus' life and teaching, as portrayed by Luke. How does that record harmonize with the hopes and promises that cluster around Jesus' entrance into human life? For this study we turn back to Luke's story of Jesus' birth.

Luke's story is especially appropriate at this time. Matthew presents Jesus as King, destined in some ways to compete with other kings and rulers, with Herod, and with Caesar. That is true. But in a day when kings and armies and earthly power seem so futile, we are drawn to Luke's picture of Jesus. He entered human life amid the most humble circumstances, surrounded by those who

were poor, yet righteous. If babes, rather than the wise and understanding (Matt. 11: 25 f.), received the Prince of Peace, and if he who abased himself to become the servant of men has won and blessed millions of people, there is still hope. So once more we shall do well to hear the angel's story of peace on earth.

I. Good Tidings Announced (Vss. 8-14)

1. *By the Angel of the Lord (vss. 8-12).* The announcement was made to a group of simple shepherds on the hills near Bethlehem. The shepherds were in "the same country"—that is, the same country in which Bethlehem and the events of the previous section (2: 1-7) were centered. The angel had appeared to the Forerunner's parents and to Mary, because they were receptive. Like these and like Simeon (Luke 2: 25), the shepherds were looking for Israel's redemption. The angel likely would have spoken to Caesar, Herod, or the High Priest if they had been of a ready mind. But how could these people, enamored of personal privilege, class distinctions, and human merit, interpret and co-operate with God's purpose in the newborn King?

The shepherds, humble men of toil and of faith, were living out in the open fields, watching their flocks. They did not return home each night, but slept in booths. At night they combined their flocks and took turns guarding them.

Suddenly the angel of the Lord took his stand with them. He was not over them, but near them, with them. With

the angel came the bright, radiant glow of heaven that accompanies heavenly visions. The effect could not have been otherwise: they feared a great fear. In the presence of the supernatural, the felt a holy awe which was accompanied by a sense of personal powerlessness.

Against this background shines the angel's message of eternal and universal hope. Let us outline the message.

a) Quit being afraid. In the Old Testament period the name or presence of Jehovah struck fear into the hearts of men. Christ came to dispel fear and to create confidence.

b) The ground upon which rests the appeal not to be afraid is introduced by the words, "for, behold." "I bring you good tidings" is, literally, "I bring the gospel, the evangel, to you." It is of such character that it will create great joy. This joy belongs to all the people. If this refers to all Israel, in the original setting, we can now see that this great joy was destined for all men indeed without distinctions of race, nationality or economic status. The assurance of joy to all is undergirded by the casual statement introduced by "for." "Unto you is born this day . . . a Saviour" (cf. Isa. 9: 6, "Unto us a child is born"). The angel would make known that the one born that day is our promise-Messiah, Christ the Lord, our King and Master. According to prophecy (Micah 5: 2; John 7: 42) he was born in Bethlehem, the city of David. Israel's hopes therefore are finally to be realized.

c) The angel continues by giving a sign by which the message can be verified.

fied. Both the place of the babe and its dress are described: in a manger, bound round and round with bands, instead of the usual dress. These stand in complete contrast to the great things just announced concerning the person and work of the babe.

2. *By the Angelic Host (vss. 13-14).* Other angels, many in number, suddenly stood with the first angel, appearing just as the first message was finished. This army of angels was not, as seen in paintings, high overhead in the sky, but in the immediate presence of the first angel and of the shepherds. They came unannounced and without sound.

Their message, sung in praise to God, is simple, profound, and inspiring. There are three pairs of ideas:

- a) God and men.
- b) Glory and peace.
- c) In the highest (heaven) and on earth.

The Saviour's birth is the occasion of glory to God and of peace to men. It calls forth adoration, worship, and praise in harmony with his excellencies and deserts in giving the Saviour to the world. All who inhabit the celestial world, who dwell in the highest places, join in ascribing glory to God. The peace that is to follow the Saviour's birth will become the possession of the men who inhabit the earth.

The Coming One had been called Prince of Peace (Isa. 9:6). Peace among men was to characterize his reign (Isa. 52:7-10; Micah 5:2-5). Now God's good will (pleasure) makes peace available to men. First, peace between individuals and God, through the destruction of sin; then peace between men. But there is no peace on earth apart from glory to the God of all men. Ignore and sin against God and peace cannot be realized. The divine order is glory to God, peace on earth.

I. The Announcement Confirmed (Vss. 15-17)

Try to catch something of the shepherds' emotions as the angels went away into heaven. They began and continued to counsel together. Their flock no longer claimed their interest. They resolved to go at once to Bethlehem. The call was urgent—let us go *now*. Let us see the thing, that is, the fulfillment of the word spoken to us by the Lord. It is to be noted that they were not going to investigate, to see if the things made known to them were true. They were going to see the promise fulfilled and verified.

Nothing else mattered then. They hastened to Bethlehem. The sign given by the angel did not fail them. They found both Mary and Joseph, and the babe, even as the angel had foretold. There was no difficulty in reaching the

holy family, for they were in a stable or an open court.

They took one long, inspiring look at the child. There was perfect correspondence between the previous announcement and its fulfillment. There need be no doubt, no hesitancy. They accordingly made known to all present (Mary, Joseph, and others) all that the angels had revealed to them. That would include the message of the angel of the Lord and the song of the army of angels.

III. Appropriate Response (Vss. 18-20)

The response was threefold.

a) All those who had heard the shepherds' report fell to wondering. Until that report was made, only Joseph and Mary had known the secret of the Saviour's birth. Now others have heard the story. In the presence of these supernatural events, sincere men would feel a sense of reverent awe, of worshipful wonder.

b) Mary wrote down all these things in her heart. Literally, "she continued keeping together all these words, casting, throwing them together"; that is, pondering them in her heart. She did not yet understand all. She sought to ascertain their deeper meaning.

c) The shepherds, glorifying and praising God, returned to their flocks. Their praise was based upon the fact that they had seen and heard that which corresponded exactly with the announcement made by the angel.

Wonder, meditation, praise, and worship! Without the sense of wonder, there is no meditation, no further illumination, and, alas, no worship of God.

LESSON APPLIED

By Howard K. Williams

Purpose. That the members of the class may, in the truest sense, make the Saviour of mankind their personal Saviour and Lord.

Preparation. Your *Harmony of the Gospels* will show that this beautiful story of the adoration of the shepherds is recorded only in Luke. Matthew gives the story of the visit of the Wise Men from the East. Mark, who presents Jesus as God's worker, gives no account of his birth. The Gospel of John is concerned with the spiritual origin of Jesus in God. Though the accounts of the birth of Jesus are familiar to you, you will do well to study the Scripture passage carefully.

The utter simplicity of the scriptural account is one of the best evidences of its truth. One writer has said, "It is hard to realize how absolutely naked the statements are of all ornament. We are obliged to read them again and again to assure ourselves that they really do set

forth what we call the great miracle of the world."

Note the story. In the fields just outside of Bethlehem, where David had spent his boyhood and youth, the flocks of sheep were pastured which were destined for Temple sacrifices. The shepherds of these sheep were something more than ordinary shepherds; they were schooled in Scripture, and, of course, were familiar with the Old Testament prophecies of the Messiah who should come. Many a night in the fields they gazed at the majestic sky and thought and talked and wondered. Then one night, there came a heavenly messenger. How and with what form, who shall say? At least, there was no mistaking his presence. They saw a heavenly brightness. They heard, too, his message, and saw and heard a heavenly host. They all saw and heard, and "they said one to another" (vs. 15). The verb has the idea of a confused conversation in which they kept repeating one to another, "Let us now go unto Bethlehem, and see this thing which is come to pass." There was no trace of doubt in their minds as to the truth of the message. They went, and they found a baby cradled in a place usually used for animals, but now, due to the crowded condition of the town, commandeered as a lodging place for travelers. The shepherds told Joseph and Mary and others in Bethlehem what they had seen, and Mary in her heart compared their experience with her own. The shepherds, reassured, praised God as they went back to their work. I wonder, did they ever see Jesus again? Did any of them become his disciples?

I. The Shepherds at Work

It was while they were at their ordinary tasks that the heavenly visitor came to the shepherds. That was because they brought more to their work than their bodies. Had their thoughts been low and base, they never would have been able to receive the heavenly message. Corner loafers, swapping vulgar stories, seldom see the stars.

Elisha heard God's call while he was at the plow. He heard the call because he had been thinking about God while doing his daily work. It was while at work in a shoe store that Moody heard God call him to a life of service. William Carey had a map of the world on the wall before his cobbler's bench. As he pegged shoes he looked at the map and thought great thoughts. He heard the call to missionary service.

II. The Heavenly Message

"*Fear not!*" How often in Scripture people are admonished not to be afraid! Jesus was constantly telling people not

to be afraid. We are all afraid of something. Heaven's message to men is "Do not fear life, nor death, nor any difficulty!" The only thing to be afraid of is sin. Fear displeasing God.

The heavenly messenger declared that he brought good news. We live in constant fear of bad news. Somebody calls us aside, saying, "I want to tell you something." At once our face becomes serious. We feel sure the news must be bad. "Three cents' worth of bad news," a man once called the newspaper. Men's news is usually bad news. Even their good news is clouded with doubt.

Heaven's messengers, however, come with good news, with news of great joy. How joyous we all should be, if we were really conversant with heaven's messengers! Heaven is a place of joy, where all tears are wiped away, because the former things are passed away. Then why is it that so many choose to listen to the words of men rather than to the words of God? God never wants to take away our happiness, or peace, or joy, but to give us these in largest measure. Jesus is God come down among us. Let us receive him!

The good news is of a Saviour. My father passed into the other life the last year I was in college. One of the chief things I remember about him was the way he spoke of Jesus. I cannot recall him using any expression but "Our Saviour" when speaking of Christ. What a wonderful word that is! How we do need a Saviour! "Who shall deliver us?" is the cry of every heart sometime in life.

In our constant failure to do the right, in the complex relationships of society, of labor and capital, in our interracial relationships, and in the governmental and international situations, we need the Saviour. We need the Saviour to deliver us from the war that is breeding despotism and destroying the world.

Dr. MacArthur, when riding in a train compartment in India, became engrossed in a conversation with a cultured Brahmin. "Who is the ideal of your race," he asked, "Brahma, Buddha, Mohammed?" "No one of these," answered the Indian gentleman. "The ideal of my race is Jesus Christ." Almost overwhelmed, Dr. MacArthur replied with tears in his eyes, "Would that he were your Saviour, too!"

People seldom use the names of Jesus with proper discrimination. "Jesus" was the master's given name, as your name is John, or Mary, or whatever it may be. "Christ" is the prophetic name of Jesus, meaning the anointed of God, the Messiah. "Lord" is the official name of Jesus and signifies his proper place in relation to life. He is Lord of mankind and of creation as a whole. So when the message came, it was of a Saviour.

He can save because he was sent of God (Messiah); he is to be obeyed as Lord.

"It is our ambition and ideal," I once heard General Booth of the Salvation Army say, "that wherever a hand is lifted for help, another hand shall be reached down to help." Even so, if we would be saved, we must reach up to clasp the hand of the Saviour by making him our Lord. And so must the world.

Where can we find Him? The message not only told of a Saviour, but also made known where he could be found. Strangely, the Saviour was found, not among the rich and mighty, but amid commonplace surroundings. They found him wrapped in baby clothes, which may be a sign that salvation comes through internal, rather than external, possessions. "We look not at the things which are seen," cautions Paul, "but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Money has its proper uses, but you cannot purchase character or salvation with money. The wisdom of this world is as nothing in comparison with the wisdom of goodness. Jesus came among the poor that he might demonstrate that even the humblest of earth might dare to come to him. Had he been born in a palace, poor people might have feared to approach him.

III. The Effect of the Message

"They made known abroad the saying which was told them." The shepherds, convinced of the truth of what they had seen and heard, had to tell the wonderful story. So must we. If we are not glad to tell others, we may well question if we have salvation in our own hearts.

"Mary kept all these things, and pondered them in her heart." She compared the prophecies with the verification of the shepherds and was glad. We, too, may find profit in contemplating the promises of God. An old lady had marked the margin of her Bible with the letters "T" and "TP." When asked why, she said, "Well, the 'T' means tried, and the 'TP' means tried and proved." Do you try God's word? Have you proved it true in your experience?

"The shepherds returned, glorifying and praising God." Their experience, their glimpse of these heavenly things, filled them with joy. It sent them back to their work with new courage. That should be our experience.

ONLY when we live together according to God's purpose can we be happy. Only when we work together can we make real progress. Only when we obey Christ can we be truly free.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Safeguarding Christmas

The Christmas lesson can never be taught; it can only be caught. If a teacher does not have Christmas in his heart, it would be better for him to remain at home this Sunday. One teacher whose heart is not Christmas-warmed can cause a whole class to feel a chill at this glorious season.

There are many factors that can crowd the true Christmas spirit from the heart—overfull hours, too long a list of names to be remembered, indecision about a choice of gifts for persons who already have in abundance, too many parties, too elaborate entertainment and menu at these parties, too much concern over "balanced gifts" and an unbalanced budget. All of these and more not only operate in the teacher's life but in the pupils' lives as well.

What are we going to do about them this year? With so much suffering in the world, we dare not be selfish; with so much demanded of us, we dare not allow ourselves to be worn out nervously. Let us all ask God to show us a way in which we may give to others as he gave to us—not through hastily purchased gifts and frantically addressed commercial cards, but through ordered lives and serviceful love.

Shepherds in the Field

Picture for the class that first Christmas morning. Impress upon them the fact that the Gospels tell of only two groups of men for whom the signs of Christmas held any meaning: the Wise Men who were diligent in the works of the mind, and the shepherds who were diligent in works of hands, feet, eyes, and ears. These shepherds were doing their humble duty of keeping watch over their flocks when the angel of the Lord came to them. They were faithfully attending to their tasks at a time when, since it was the season of the winter solstice, most likely Herod and his men were feasting riotously. The shepherds are forever a part of the Christmas joy; Herod and his soldiers, forever part of Bethlehem's shame. There exists an inseparable connection between faithfulness to duty and rewards, just as there is between unfaithfulness and punishments. What if that night the shepherds had said, "The sheep are all right. Let us go to sleep" or "Let us go to the tavern"?

The Angel's Message

Read again this message to discover why it brought joy to the hearts of the shepherds. In the first place, the initial words, "Be not afraid" must have been

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Christmas.

PRELUDE. "O Come, All Ye Faithful." (Secure an orchestra from among your members, if possible. Lacking an orchestra, a violin and cornet will be helpful.)

A CAROL SING. "Joy to the World," "O Little Town of Bethlehem," "It Came Upon the Midnight Clear."

(If time permits, other carols may be sung as requested by the school.)

SCRIPTURE READINGS. (These to be assigned to a group of older young people.)

1. Christmas over the Horizon. Isaiah 52: 7-15.

2. Christmas in the Middle Distance. Isaiah 9: 1-7.

3. Christmas at the Gates. Luke 1: 64-79.

4. Christmas in Our Midst. Matthew 2: 1-12.

PRAYER. (As a suggestion to the superintendent or to the one he calls upon.) "Father of the Prince of Peace, our hearts are full to overflowing with joy as we contemplate today thy great gift to us. We cannot adequately thank thee. We cannot estimate the value of that gift nor know what it has cost thee. But Father, we are glad this morning for Christmas. Keep us from obscuring the real Christmas behind tinsel and trees and trimmings. May these things be but the external expressions of our joy in Christ our Redeemer. Amen."

CAROL. "Holy Night, Peaceful Night." (The chorister and musicians will be able to create the atmosphere for this favorite carol. Suggest that it be sung as though for the first time.)

POEM. "A Christmas Hymn," by Alfred Domett. To be found in Caroline M. Hill's *The World's Great Religious Poetry*. This should be read by a lover of poetry, perhaps by a school teacher.

WHAT DO YOU LIKE BEST ABOUT CHRISTMAS?

This should be a spontaneous symposium, but if the comments need direction they may well follow this pattern.

1. I like the carols. They bring back memories of many happy and holy days.

2. I like the Christmas Scriptures. We seldom hear them except at this season of the year; and they, too, stir memories of the long ago.

3. I like the symbols. The tree, the lights, the holly, and the rest. These seem to remind us of wintry skies without, but of warmth and joy within.

4. I like the spirit that the day

engenders. The kindliness, the joyousness, the laughter of children, the happy expectancy. No other day in the year can serve to make us feel as we do on Christmas.

5. I like the exchanging of gifts. It is as though all of us had caught in some measure the love of Him who gave the world so costly a gift.

CAROL. "As with Gladness Men of Old."

TALK. Erase Christmas?

Let us suppose that a council of all-powerful and wonder-working men were to come together today and to issue an edict, "Christmas is hereby erased from history, art, literature, men's hearts, and the calendar." What would be the result?

If Christmas were erased from history, then the Redeemer of us all would not have come into the world. We would not have had his message of peace. We would not know the possibility of inner peace even in the midst of outward war.

If Christmas were then erased from art, we would have none of the beautiful Madonnas that hang in our famous art galleries.

If Christmas were erased from literature, we would not have Dickens' *Christmas Carol*, nor the Christmas chapters in Irving's *Sketch Book*, nor the beautiful Christmas poems and carols. And, of course, we would not have the accounts by Matthew and Luke of the birth of Christ.

If Christmas were erased from men's hearts, how miserable we would be! Each man would be living for himself. He would have no care for little children, for the rights of womanhood, for the advancement of liberty and justice.

If Christmas were erased from the calendar, what a dreary year our next would be! Nothing to look forward to with anticipation of the joys in store, nothing to look backward to in happy remembrance of joys experienced.

But Christmas is not erased. No council of men or angels can ever remove the fact of Christ's birth. Let us rejoice therefore!

CHRISTMAS CIRCLE. Have the members of the school join hands, in a circle if possible, and sing, "Hark! the Herald Angels Sing."

PIANO RECESSIONAL. "The Heavens Are Telling."

Helpful Hints

WATCHNIGHT SERVICE. If your church is planning to have a Watchnight Service, discover how your school can assist in it. Perhaps it can furnish the refreshments, or at least help in serving them. Perhaps the school can furnish a musical selection or two. Perhaps it can assume responsibility for conducting a part of the service.

balm to their frightened hearts just as those words are to us when we, too, are alarmed. Fear is a shadow in the world. Jesus is light, and where light shines, shadows flee. These words of the angel were a preview of Jesus' own message to a "quaking" world. How gloriously he carried on the work of cheer (Luke 12: 32; Matt. 8: 26; Luke 8: 50; John 12: 15; Matt. 14: 27; Matt. 17: 7; John 14: 27). Youth today need this strength-giving message, "Be not afraid."

In the second place, "I bring you good tidings of great joy." It is never enough to tell one not to be afraid unless we give that person something to put in the place of fear. The angels displaced fear with a great joy—the greatest that could come to men living in the insecurity of a conquered land. At the word "Saviour" the shepherds must have been overjoyed, for a Saviour meant safety; it meant, too, that the long waiting for the Messiah was over.

Besides this, the Saviour, so the angel said, had come as a baby. Surely a baby born in a manger was the baby of parents who were not wealthy. In this case the Messiah would not hold himself aloof from humble folk.

Have the class consider what it means to each one individually that Jesus came as he did. What is it about Christmas that appeals most deeply to their emotions: the star, the angels, the Wise Men, the shepherds, the babe in the manger?

In the fourth place, there was the chorus of the heavenly host: "Glory to God! Peace on earth!" Remind the class that the world into which Jesus was born greatly resembled our own world today. Wars raged on every hand. Depression and oppression both existed in Palestine, where arrogant Roman conquerors domineered and persecuted minorities. Into such a world came those immortal words of glory and peace. What a message for those shepherds of long ago! What a message for us today!

Sharing the Shepherds' Joy

Does the angel's message have any meaning for us today? Of what are we afraid? From what do we need to be saved? What are our insecurities? Does our faith in Jesus as our living Lord affect our attitude toward these insecurities? Does the fact that Jesus was born of humble parents make us feel closer to him?

The shepherds "made known concerning the saying which was spoken to them about this child." They must have spread the news joyously. Do we do the same? Do we find in telling others of Jesus the same joy that these Bethlehem shepherds did?

Jesus Requires Faithfulness

Luke 12: 35-48

Luke 12: 35-48

35 Let your loins be girded about, and your lights burning;
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

KEY VERSE: *For unto whomsoever much is given, of him shall be much required.—Luke 12: 48*

TO BE READ EACH DAY

Dec. 23. M. "Be Ye Also Ready." Luke 12: 35-40

Dec. 24. T. The Faithful Steward. Luke 12: 41-48

Dec. 25. W. Faithfulness in Little Things. Luke 16: 1-12

Dec. 26. T. Faithfulness Required. 1 Corinthians 4: 1-5

Dec. 27. F. A Man of Faith. James 1: 2-8

Dec. 28. S. Heroes of Faith. Hebrews 11: 1-10

Dec. 29. S. The Crown of Life. Revelation 2: 8-11

SCRIPTURE SAYS—

By W. W. Adams

There are few words in the teachings of Jesus more disturbing than the ones found in today's lesson. But this is only one of the instances in which Jesus sought to prepare his disciples for the severe tests that lay ahead of them. He was nearing the end of his stay with the disciples. His death in Jerusalem would test their faith. Then, in the years that lay ahead, as they assumed responsibility for carrying on Christ's work among men, life would be filled with crises that would test their loyalty and courage.

It is well to read the entire chapter in which our lesson is found. See the shifting scenes, the varying points of view. See the informal manner in which Jesus taught, the questions and answers at many points.

Jesus is seeking to bring his disciples to such a state of courage, of enlightenment, of faith and trust in God, that their ministry will at all times be characterized by faithfulness.

I. Like Watchful Servants (Vss. 35-38)

1. Faithfulness Enjoined (vs. 35). There is no complete break between verses 34 and 35. In verses 22-34 Jesus had been stressing to the disciples the

importance of heavenly treasures; of seeking first the Kingdom (vs. 31). Yet though they seek the Kingdom, the Father must give it to them (vs. 32). This will come with the final full revelation of this Son of Man and the consummation of his reign.

Thus time will come and go. There is work to do. The disciples will be tested and their places and responsibilities in the Kingdom will be determined in large measure by the way in which they meet the tests.

Christ will soon leave the disciples. He will return later. Meanwhile, in the period of waiting, there is work to do, exacting labor. There must be no hindrances to effective work. If the Easterner permitted his outer garment to flow loosely around his body, it prevented the free use of his body. So he must gather the garment tightly around himself with a girdle. Further, there was darkness, mental and spiritual, always present to thwart God's will. Especially if Christ should return "at night," men need to keep their lights burning all the while (cf. Matt. 25: 1-13).

2. Faithfulness Illustrated in the Parable of the Watchful Servants (vss. 36-38). In verse 36 we have the great imperative and its purpose. The point of view is that of the disciples after Jesus has gone away. It will be like a group of men (servants) whose master

is away attending a marriage feast. The time of his return is uncertain. If they fall asleep, when the Master comes they cannot open to him and serve him immediately. He will have first to arouse them. He will be angry; they will be at his mercy. You, therefore, be like men who do not sleep, but watch, in order that, when he comes, you will be ready to receive him instantly.

Such faithfulness will be crowned with blessing (vss. 37-38). The master will bless and honor those servants who watch until he comes. He will even go so far as to reverse the usual procedure (Luke 17: 7 ff.) by himself becoming their servant (cf. John 13: 2 ff.). This is especially likely if the master return during the second or third watches (from nine to twelve and from twelve to three), the hours when servants were not usually required to be on duty.

II. Like a Watchful Householder (Vss. 39-40)

In verse 39 the disciples are exhorted to consider the case of a householder. He did not know the hour in which the thief was coming. He consequently fell asleep and did not watch. The thief came and robbed his home. Had he known the hour, he would have watched and prevented the robbery. The uncertainty of the time made constant watchfulness necessary.

The disciples are to apply this truth rigidly to their own lives (vs. 40). They are to be ready always, never relaxing their vigilance. The ground upon which this appeal is made is clear. At the very hour the disciples conclude that the Son of Man is not coming, he will come. He will come as a thief, when they are not looking (Luke 21: 34; Peter 3: 10). There is no excuse for confusion on this point: be perpetually prepared, ready. Life is beset at every turn by temptation to do other things. Life is filled with crises. God never ceases to move forward in the unfolding of his purposes in history. He may consummate that purpose at any moment. It is our one duty to be ready. It is far more difficult to keep ourselves ready for his coming than to interest ourselves in the fact of his coming.

II. Like a Faithful Steward (Vss. 41-48)

In verses 22-40 Jesus had spoken directly to the disciples, but we must remember that all the while thousands of people were thronging to him (vs. 1). And he had directed some instructions to one man in the crowd (vs. 13). Now Peter knows that what Jesus has just been saying applies to the inner circle of disciples. But does it apply equally to the larger groups? Are the great promise and privilege of verse 37 open to all, or only to the Twelve?

Jesus' answer extends from verse 42 through verse 48. It has three parts.

1. The reward of faithfulness (vss. 42-44). In verse 42, Jesus asks a question and then, in two verses, gives the answer. Who is the steward who is in the place for, and may expect, promotion? Peter and the other apostles are more than servants, as in the previous parable. They have special responsibilities; they are stewards. Instead of Peter concerning himself with others, let him consider his question. Is he ready to manifest those qualities that are required of stewards who are to be promoted? A master looks for stewards who are both faithful (always at the post of duty, watching) and wise. Can he find one who will look after the property and who will see that the other servants are kept at work?

Now the answer (vss. 43-44). When the master comes he will promote that steward who has proved himself to be worthy of such trust; who has shown himself both faithful and efficient (wise). Blessed is that servant who, during the master's absence, went quietly about his task, doing the work entrusted to him, and was found so doing when his master returned. The reward for that quality of faithfulness will be advancement to greater responsibility and privilege. Such a steward will be made an overseer of all the master's business.

So Peter should see his duty. Both then and after his Lord has gone away, let him ever be found loyal and wise. Then when Jesus returns, he may expect a corresponding reward.

2. The reward of unfaithfulness (vss. 45-46). This is the other side of the truth of the previous verses. Suppose the servant should become unfaithful and unwise, as shown in two ways: first, by reaching the conclusion that the Lord's coming is delayed, that he is not coming now, that there is plenty of time for other things (cf. 2 Peter 3: 3 ff.); second, by giving himself over to intemperance, to self-gratification, and to heartless, cruel, tyrannical mastery over the other servants of the household. Under these conditions, what may that servant expect? Three things will follow. The master will return on a day and at an hour when least expected, taking the servant by complete surprise. Unfaithfulness will receive full and just reward. The servant will be slain; that is, he will suffer the death penalty (cf. 1 Sam. 15: 33; Dan. 2: 5). Then, beyond death, he will suffer the fate of the unreliable, the faithless. Physical and eternal death—this is the reward of unfaithfulness.

3. Principles upon which rewards are given (vss. 47-48).

a) Many stripes will be meted out to him who knew his lord's will, understood the work he was supposed to do, and yet did not make ready, did not prepare to receive his lord, and did not do the work assigned to him.

b) Few stripes will be meted out to him who did not understand fully his lord's will, yet sinned against reason and conscience; who did not live up to the light he possessed.

c) The principle is summed up in impressive words at the end of the section. Much is required from him to whom much has been given. More will be required of him to whom much has been committed than from him who possesses fewer talents.

It is of eternal significance to each one of us to live wisely; to use well our talents, our time, our energy; to measure up to our responsibilities. Rewards are in proportion to our faithfulness.

LESSON APPLIED

By Howard K. Williams

Purpose. To set forth the faithfulness which Jesus requires and to encourage the members of your class to manifest it. Since you are completing an old year and are looking forward to a new year, you are in a good position to teach this lesson effectively.

Preparation. Read the latter part of the eleventh and the whole of the twelfth

chapter of Luke. Jot down the points that impress you. Picture your class and their needs. What shall be your special aim in teaching this lesson? Plan your lesson preparation carefully with that aim in mind.

I. Faithfulness

"It is required in stewards, that a man be found faithful," declares Paul in 1 Corinthians 4: 2. He had learned this from Christ and had verified the truth of it in his own experience. Of what use is a steward who cannot be trusted? Jesus required faithfulness of his disciples and constantly taught faithfulness as a fundamental principle of discipleship. Look up in your concordance the words "faithful" and "faithfulness." Like the motif in a symphony, the idea of faithfulness recurs frequently in Jesus' teaching. "Who then is that faithful and wise steward?" "Well done, thou good and faithful servant." "Thou hast been faithful over a few things, I will make thee ruler over many things." It is faithfulness that makes disciples and servants worth while. Without faithfulness all other virtues lose their value.

Stories of faithfulness stir our very souls. Taine, in his *History of English Literature*, tells many stories of men in those early days who were faithful to their lords. Said one: "Old as I am, I will not budge hence. I mean to die by my lord's side, near this man I have loved so much." And so he fell in battle for the master he loved—faithful to death.

General Joseph Reed was a prominent American officer in the Revolutionary War. One day he was approached by a commissioner from King George III. This commissioner secretly sought to buy him over with \$50,000 and an office in the British Government. General Reed quickly replied, "I am not worth purchasing; but such as I am, the King of Great Britain is not rich enough to buy me!"

In contrast, faithlessness to a trust, disloyalty of any sort, arouses in us a feeling of abhorrence and distrust. In this respect, the names of Judas Iscariot and Benedict Arnold rise in our minds as horrible examples of that which we should avoid.

II. What Is Faithfulness?

Faithfulness of the highest type is faithfulness to a person. Christian faithfulness is faithfulness to Jesus Christ. A man may be faithful to a doctrine and not be a Christian at all. A man may be faithful to a good cause and not really be faithful to Christ at all. Christian faithfulness calls for loyalty to Christ. The Christian who would be truly faithful must ask, "What would

Jesus have me do in this circumstance, with this ability, with this money, with this influence, in this church, in my home, in my work?"

It was this sort of loyalty that made it possible for Paul to say, "For me to live is Christ." In Charles M. Sheldon's story, *In His Steps*, this principle of Christian faithfulness is worked out in story form. Read it!

The real Christian is not all the while asking himself whether he is doing more than someone else, or whether he will be repaid. He asks what would Jesus have him do. If we had controlled our lives by that principle yesterday, in what respects would they have been different? How would the observance of that principle change our plans for tomorrow?

III. Warning against Faithlessness

In that part of the twelfth chapter which precedes the printed Scripture passage, Jesus strongly warned against those things which undermine loyalty and tend to faithlessness.

"Beware ye of the leaven of the Pharisees," Jesus said. Then he went on to tell us that his "leaven" is hypocrisy. In the preceding chapter he had made it clear that hypocrisy grows out of emphasis upon what is on the outside, to the neglect of what is on the inside.

The Pharisees tithed even the herbs that grew in their gardens, but they forgot to show mercy to their fellows. They loved to be seen in the important places in the Temple or synagogue, but they failed to live as men of God. They avoided the tombs of the dead lest they become defiled, but in their hearts were the decaying bones of hatred, malice, and corruption.

So Jesus warned against the Pharisees and their teaching; and he told his disciples not to fear those persons who lie in wait to kill a true disciple, but to fear only the death of the soul. We need this lesson today, for this is a superficial age. A Christian must guard against those externals that kill the soul. He must keep them out of his heart. A ship is safe so long as it keeps the water out. Let the water get in and the ship goes down.

Jesus warned also against an unfaithful tongue (vss. 8-12). We are not to be speechless Christians; we must confess Christ. Sometimes people sanctimoniously say, "I try to live my life, not talk about it." That sounds well, but it is deceptive. The tongue, though a small member, is very important. We all talk a great deal. Why is it, then, that we are so prone to talk about almost everything except the most important thing? In this, our conduct is not consistent. If we love Christ, why are we silent when someone derides him? We deny Christ

when we do not confess him. We must be faithful in word. "If any man offend not in word, the same is a perfect man," says James.

Another of Jesus' warnings was against possessions (vss. 13-34). "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10: 23.) Worldly riches do not qualify a man for heaven. Admission to heaven is on an entirely different basis.

I went into a barber shop in Cairo, Egypt, for a haircut. The barber was a Persian. I tried to pay him with a shilling, but he would not accept English money. I had to get some Persian coins. Try to pass a German mark in your local store and see how far you get. The currency of heaven is not coin, but character. We need money, certainly; but we must beware of becoming more concerned about money than about Christlikeness. We must not build barns for a surplus of goods and starve spiritually.

"I need the money," said a man to me years ago, "so I must give up this work I am doing in the church." He had a pleasing personality and had been conducting a successful work among the men. But he gave it up for the sake of a few extra dollars a week. Sometime later I saw his name in the local newspaper, but I am sure it does not appear in the book of Christian loyalty.

IV. Requirements for Faithfulness

A little club to which I belonged when in college had as its motto, "Never unprepared." The club met weekly, and each member was called upon to speak for three minutes on some topic given him immediately beforehand. "Never unprepared" must be the motto of the true Christian. The best preparation for the unknown future is a faithful life lived day by day.

Which is the honest workman, he who loafs until he sees his foreman coming and then gets to work, or he who works steadily and therefore is busy when the foreman appears? "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." No one knows what this coming year will bring forth. Be ready; be "never unprepared"!

There are too many "I used to" Christians. "I used to sing in the boys' choir," "I used to be a Sunday school teacher," "I used to be active in the B. Y. P. U." How often do I hear that from people who now do not even go to church! We must keep our faithfulness up to date.

V. The Reward of Faithfulness

The reward is sure. Jesus has promised that the faithful shall be rulers. How enslaved we are here by sins, by

prejudices, by limitations of body and mind! But the reward of faithfulness to Jesus is that we shall be freed from these limitations.

This promise is within the reach of all, for Jesus' demands are in accordance with what we have. Did faithfulness consist in having wealth, or learning, or influence, or brilliancy, most of us could not qualify. But it does not. It consists, not in what we have, but in the way we use what we have. "If I make my shoes as faithfully as you make your sermons," said Hiram Goff, "then our rewards will be equal." Then you have it. God does not require us to do what we have not the ability to do, but he does require us to do what we can do.

Will you start the new year with determination to be faithful to Christ?

VIEWPOINT OF YOUTH

By Colena M. Anderson

A Backward Look

From time to time during the past year we have suggested lighting certain lamps of Christian growth and service. On this last Sunday it might be well to look at our lamps to see if they are still burning or, in truth, if they have yet been lighted. There was, for example,

1. That lamp of forgiveness mentioned in January. We were to check ourselves on the following accounts: forgiving another or asking another to forgive us for telling an untruth, repeating a truth harmful to the other's reputation, misquoting something the other had done being jealous of honors won by the other. What progress have your pupils made on this matter of forgiveness?

2. On March 31 we suggested that you ask for volunteers to write notes to missionaries your class knows, especially missionaries from your own church, telling them of your thoughts and prayer for them. How many letters have been written?

3. April 21. The story was told of a class in which some of the members were writing letters to estranged friends, acknowledging faults and asking for forgiveness. Has any member of your class followed this example?

4. On April 28 it was suggested that during one week the pupils check the number of times they gossip as against the number of times they bear good tidings. They were to try consciously to decrease the former and increase the latter. How many in your class tried this experiment?

5. May 5. Individuals were urged to talk to others who have not yet had Christian experience and to invite them to attend class and church the following

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unday. How many were invited? If one, next time the class criticizes the church, remind them of their share of responsibility.

6. On June 2 the suggestion was made that the class draw up a roster of bad habits which, as Christians, each one of us should break. Has anything been done about this?

7. In the lesson of June 23 we spoke of projects that your church may have had to abandon because of lack of funds, so of new projects that it might undertake if there were more funds. Looking back over the year, do you find any old projects revived again or any new projects begun? If you do, it certainly is an occasion for a prayer of thanking.

8. At the close of the lesson on Job (July 21) an experiment with repentance was proposed to determine the relationship between repentance and the restoration of joy. Did any in the class find such a relationship?

9. August 4. The section called *General Issues* from the Resolutions passed at the Atlantic City Convention is reprinted in this lesson. What has your class done about condemning all forms of gambling, about their own patronage of slot machines? How many members of the class have supported legislation abolishing the block-booking system of motion pictures, and used water discrimination in their choice of pictures they went to see?

10. After the August 25 lesson on Confession and Forgiveness, did anyone in your class look for and find the ease that comes through confession and forgiveness?

11. September 8. We suggested a plan for the week: "Come to Church with Me Next Sunday." How effective was the slogan?

Forward Look

After the look backward we may be able to turn our eyes forward. What lies behind often brings chagrin and despair; what is ahead usually offers hope and encouragement. If ever a person on faithfulness has been needed, it is now, at the threshold of 1941. Every Christian this year, more even than last year, will have to be what the spotlight was for Robert Louis Stevenson—the person who makes a hole in darkness.

Like the image suggested in verse 1, "let your loins be girded about." It brings to mind those days in China, back in 1918, when for the first time I realized that the above words meant to an Oriental whose native costume is a long robe. In those days most of the Chinese college students wore their long robes. When these students took part in games or races, they would tuck up

their gowns, gird them about their waists so that their feet and legs might be free for the race. Literally, this figure is useless for Christian youth of America; figuratively, though, it furnishes an example par excellence.

As Christian youth, how will we have to "gird our loins about" for the race of the coming year? This is your topic for discussion today, vital not only for each individual life, but for the whole world. What is the "much" that will be required of us to whom so much has been given? How about faithfulness; readiness to do whatever service comes to hand; rooting out selfishness; placing first things first, which means putting other people's personalities above our own possessions, and ministration above money?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Inventory Time.

PRELUDE. "Christ for the World We Sing."

HYMN. "Immortal Love, Forever Full."

SCRIPTURE. Psalm 145. To be read responsively by the superintendent and the school.

SOME FAMOUS INVENTORY TAKERS. (A group of businessmen in the school would be ideal for this part of the program.)

1. *Benjamin Franklin*. Material for this will be found in Franklin's *Autobiography*. Emphasize how this foremost American took stock daily of the progress he had made in achieving the virtues he had set as his goal. A good ideal for all.

2. *Samuel Pepys*. He is remembered chiefly because of his *Diary*. Every day wrote an account of all that he had done. If all would do this, perhaps there would be less boasting and more striving for better deeds.

3. *Isaiah*. When commissioned by God to bear the divine message, this prophet took stock and found himself possessed only of undesirable traits. The Lord, however, prepared Isaiah for the service he was to render. See Isaiah, chapter 6.

4. *Paul*. This foremost apostle took note of all that he had and balanced the total against the knowledge of Christ and wrote them all in red. Refer to Philipians, chapter 3. Are we wise enough to do the same?

PRAYER. To be offered by the head of Young People's Department. The following is a suggestion:

"Dear Lord and Father of mankind, at this time when a year is coming to a close, help us to be honest in our estimate of ourselves and of our achievements. Make us humble when needful, make us eager to rid ourselves of old, ruined stock, and alert to lay in supplies of the eternal riches. Amen."

HYMN. "In Life's Earnest Morning."

DISCUSSION. "Stock in Trade." Starting points:

1. *The physical stock*. So many of the commands and precepts found in the Bible have to do with keeping our bodies strong and undefiled that we cannot discount the importance of caring for them properly. They are a gift from God. Have we, this past year, ruined a power that we had last year? Can we reclaim long-neglected powers, and so become of greater service to the Master? "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19.)

2. *The mental stock*. The Bible constantly encourages us to seek knowledge and wisdom and understanding. The value of wisdom is placed above that of silver and rubies. Is our wisdom greater than it was a year ago? Is it not our fault if we have failed here? Memorization of Scripture, of noble thoughts of others, and a systematic study of worth-while books and magazines will increase the stock in this department. "For the mind of the flesh is death; but the mind of the Spirit is life and peace" (Rom. 8:6, R. V.).

3. *The spiritual stock*. Let us not think that we are unable to ascertain the state of our spiritual riches. Our attitude toward life and death, our daily contacts with our fellow-men, our loyalty to God, will be sure counters of the wealth or the poverty we have here. We can know by the results that we experience. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . ." (Gal. 5:22-23).

4. *Loss and gain*. Even as a merchant will draw up a profit and loss sheet at inventory time, indicating whether his business is worth more or less than a year ago, so ought we to draw up an account and ponder over it. Wherein are we short, wherein have we added? Will we, after examining this statement, be inclined to enumerate to God our excellencies, as did the Pharisee, or will we hang our heads in shame, and say with the publican, "God be merciful to me a sinner"?

ANNOUNCEMENTS.

HYMN. "When We Walk with the Lord."

PIANO RECESSIONAL. "I'm Pressing on the Upward Way."

The Book Browser

YOUR humble servant, the Book Browser, is writing these lines on the evening of October 8. He has just finished reading his evening paper. He notes (in addition to the World Series baseball score) that German planes, for the thirty-second night, have bombed the city of London; and that, for reply, Britain's R. A. F. has given Berlin its "worst raid." Significant things are happening also on the other side of the world. Prime Minister Churchill has announced that on October 17, the Burma Road will be reopened—Britain's answer to Japan's pact with Germany and Italy. The United States continues to make military preparations for any eventuality in the Far East, and the State Department has sent word to American consular officials directing them "to advise Americans to evacuate China, Japan, Manchukuo, Korea, French Indo-China, and Hong Kong."

What the world situation will be by the time these words appear in print, who can say? The Browser, being no prophet, will not try to guess. But the rapidly developing situation in the Far East, with its likelihood of involving other powers, demands attention.

■ All who would learn more about what is taking place within the remote interior of China should read without delay *China Rediscovered Her West*,¹ edited by Yi-Fang Wu and Frank W. Price, both of Chengtu, West China. These two distinguished Christian educators have brought together for the benefit of American readers a collection of highly informing and deeply moving articles by Chinese Christian leaders and American missionaries. One marvels that so excellent a work could be produced by men carrying the unusual burdens imposed upon them by the war and under the constant threat of enemy bombing attacks.

Your Browser understands that when the manuscript was completed, the problem of getting it from West China to the United States remained to be solved. To guard against loss, three copies of the manuscript were mailed. One was sent over the long and difficult Burma Road. The second likewise was sent overland, but by way of Hong Kong. The third was sent all the way from Chengtu to New York by air-mail. That copy, fortunately, arrived safely and was rushed to the printer.

The book tells how, as a result of the Japanese invasion of the eastern provinces, the Chinese population, in ever increasing numbers, has been moving back into the vast interior where their civilization had its birth. Thirty million people already have made the long trek—the greatest migration in

The manuscript for Book No. 1 came by air-mail from far-western China

history. There, in the west, they have established their government, have opened schools and factories, have organized churches, and have strengthened themselves to withstand the aggressor.

Two of our own Baptist missionaries had an important part in the preparation of this volume. Professor Daniel Sheets Dye, of West China Union University, tells of "The Challenge of the Far Western Border." Dr. Dryden L. Phelps, of the same university, describes the "Great Migration" and relates how Christian sermons have been preached and Christian hymns have been sung to hearten the huddled, fear-stricken throngs, for, says he, "God is in this crusade, and it still goes on."

The opening chapter was written by one of the greatest women of all time—Madame Chiang Kai-shek. Who could set forth better "The Spirit of the New China." Hear these noble words: "We are now suffering as no nation on earth has ever suffered; and yet we have peace of mind, peace of heart, the peace that overcomes all obstacles, that is mightier than death itself. Although we have suffered; although we have seen thousands upon thousands of our fellow-countrymen killed and millions of them made homeless refugees; although we have become refugees ourselves and are in the vortex of this ghastly maelstrom and are subject to annihilation at any moment, we are no longer afraid."

Dr. T. C. Chao, of Yenching University, regarded by many as China's foremost Protestant theologian, comments upon the fact that in China there is the utmost freedom to preach the Christian religion. "Why is Christianity thus free?" he asks. "It is because the things China strives for are the things that Christians seek also, namely: freedom, justice, and lasting peace."

Books Reviewed

¹*China Rediscovered Her West*. Edited by Yi-Fang Wu and Frank W. Price. Friendship Press, 1940. 210 pages. Price, cloth, \$1.00; paper, 60 cents.

²*Teaching in the Church School*. By Frances Cole McLester. Cokesbury Press, 1940. 160 pages. Paper cover, 60 cents.

³*Can Religious Education Be Christian?* By Harrison S. Elliott. The Macmillan Company, 1940. 338 pages. Price, \$2.50.

All of the books reviewed on this page may be purchased from The American Baptist Publication Society.

■ A book certain to be of much practical help to scores of church school teachers is *Teaching in the Church School*,² by Frances Cole McLester. This book lends itself admirably to study with or without a teacher.

By an examination of the ways in which pupils learn, Miss McLester makes clear what teaching really is. The desired character changes are noted, and ways of producing those changes are suggested. Those whose concern it is "to help persons of any age to become Christian in thought and action" will be grateful for this understandable and serviceable text. There is a carefully prepared and helpful bibliography.

■ This next book has stirred up your Browser no end, which probably proves that it is a really good book. It is addressed primarily to ministers, directors of religious education, and those lay students who may wish to examine and re-evaluate the philosophical presuppositions which underlie the Christian religion and the religious educational movement. It is the work of Dr. Harrison S. Elliott, Professor and Head of the Department of Religious Education and Psychology at Union Theological Seminary, New York City. The contents of the book are as controversial as its title, *Can Religious Education Be Christian?*³

The answer to that question depends of course, upon the way in which the terms "religious education" and "Christian" are defined. There is a traditional and static conception of Christianity with which religious education, as Dr. Elliott understands it, frankly is irreconcilable conflict. There is a dynamic and more liberal understanding of Christianity with which progressive education is in complete agreement.

Dr. Elliott is not willing that religious education should be regarded as mere technique to be employed in propagating the Word of Truth. He views religious education as being in itself search for truth and capable of contributing significantly to Christian faith and practice.

The author discusses past debates and makes it clear that they were contemporary expressions of basic conflicts, of divergent conceptions of what Christianity really is. He now sees religious education peremptorily challenged by the new orthodoxy, as pounded by such capable scholars as Emil Bruner and Edwin Lewis, and rises to its defense. Does truth come by divine revelation or is it wrought in human experience? Or may it be that these two conceptions are not mutually exclusive? Dr. Elliott set out to write a provocative book—and he succeeded.